

THE
SUMME OF ALL,
(namely).

GODS service, and
Mans salvation. {

And.

*A Briefe of Mans dutie to
God concerning both:*

Which is, seeking
To serve God while hee lives,
And
To be saved, when hee dyes.

By
WILLIAM CHIBALD,
Rector of S. N. Col. Abby
in Old Fishstrete.

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TO MY DEARELY
beloved Neighbours,
*the Inhabitants of the Pa-
rish of S. Nic. Col. Abby
in Old Fishstreet,
LONDON.*

ALL divine truths
and duties are
therefore worthy
to be knowne, and practi-
sed by men, because they
have beene worthy to bee
revealed, and comman-
ded by God: But of them
all, the heavenly truthes of
Gods service, and Mans
salvation; & the holy du-
ty of seeking after both,
are most worthy of their

A 2 know-

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knowledge and practise.

For if those things be chiefly to be sought after, that are best worthy of our seeking: If those things be best worthy of our seeking, that doe most neerely concerne us. And if Gods service and Mans salvation doe most neerely concerne us; because the one most neerely concernes our dutie to God, and the other our happinesse from God: then ought Christians chiefly to seeke after Gods service, and their owne salvation.

The rather: Partly because all other Divinitie doth but serve to further
Chri-

Dedicatory.

Christians in seeking after these two: and partly also, because all other without these, will never make them wise with that wisdom, The beginning whereof is Gods feare, and the end their owne salvation.

Psal: 111.

10

2 Tim: 3.

15.

Vpon these and the like grounds, (my dearely beloved people and Parishioners) I have endeavoured to instruct you in these two points, and what I have taught you concerning them in my Sermons, I have now put into a little booke, with some additions; to the end, your eyes by reading, as well as

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R m:10.1.

your eares by preaching,
may witnesse how unfein-
nedly I desire you should
serve God, and be saved.

The booke is but little,
(it is the fitter to be carri-
ed in your pockets, & kept
in your memories.) And
it is framed in a Dialogue,
or familiar conference be-
twixt my selfe and one of
you, hoping to drawe you,
better to like of the mat-
ter therein contained, by
my friendlie manner of
handling it.

Though the Dialogue
and conference be betwixt
but one of you and my
selfe: yet is it in the name
and for the benefit of you
all;

Dedictory.

all; upon whom it is bestowed for a New-yeares gift by him, who hath bestowed h'imselfe upon you these many yeares, & who will yet bee spent upon you (to Gods pleasure) for the furthering of you in the service of God unto your salvation.

2 Cor: 12.
15.

What remaines, but that as I have made my labors yours, by publishing them for you, and dedicating them unto you; so you would endeavour to make them your owne, by perusing them, and labouring to benefit your selves and families, by reading them together, by conference a-

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about them, and prayer to God for his blessing upon them to your edification.

I have heretofore made and published other bookes (besides this) for your learning : but how you have used and perused them to this end, is better known to God, your selves and Housholds, than unto me. If you have endeavoured to build up your selves in grace by them, I shall be glad to see the fruites thereof : But if you have only contented your selves with this, that they were made for you, given unto you, and that you have them lying on your shelves

or

Dedicatory.

or in your chests, I will re-
joyce to heare of your a-
mendment in using this
booke better; if now you
and your household will
seeke to serve the Lord,
and to be saved.

Ios. 24. 15.

You shall doe this the
better, if you will observe
these Directions.

1. I would have you to
reade it often, because the
subject matter of it, is of
such nesessary, ordinary,
and excellent use.

2. I would have you (as
you reade it) to examine
& consider, how you have
knowne the truthes, and
practised the duties taught
therein, concerning Gods
service,

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service, and mans salvation, that so you may see cause, either to repent of your ignorance, and negligence herein for time past; or to grow in your knowledge and diligence concerning those points in time to come.

3. I would have you to call to minde, and use, the severall duties that are peculiar to Gods Attributes of greatnesse, or goodnesse, or to Gods workes of mercy or justice, as by Gods providence they shall come into your thoughts, or fall out in the world: and specially that (before you goe to any holy Ordinance of God,

Dedictory.

God, appointed for his
publike service) you would
looke into this booke for
the particular duties which
belong unto them severally;
to the end you may ad-
dresse your selves to per-
forme those Ordinances,
with those duties accor-
dingly. The like direction
I give for the reading o-
ver my booke of the Lords
Supper, before you goe to
the Communion. And
this is the greatest recom-
pence that I will require of
you for my love, and it is
the least requitall you can
make me for my labour.

The good Lord di-
rect and encourage every
one

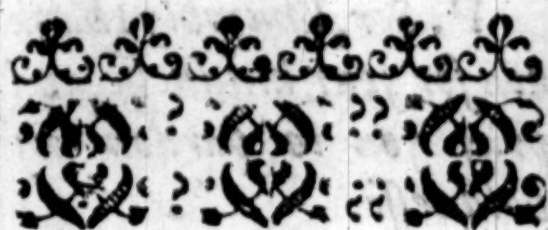
2 Chron.
30.18.

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one of you, to set your hearts to seeke God, the Lord God of your fathers, (*that is*) to seeke to serve God, while you live on earth; that when you dye, you may be saved in heaven by Iesus Christ: in whom I am

Yours all, and all yours

WILLIAM CHIBALD



SEEKING
to serve God,
while we live.

Parishioner.

V*V*ith your leave
Sir; if I should
not be too troublesome to
you, I would faine speake
a word with you in pri-
uate.

Minister.

You are welcome, I
pray you come in, and
sit downe, good neigh-
bour.

B

P.

P. Sir, I humbly thank you for your kindnesse, and pray you to pardon my boldnesse.

M. You are not so bolde as welcome: I pray you be covered, and tell mee what is your will with me.

P. Sir, I haue lived in your parish, vnder your publike Ministry a good while, and yet I remaine very ignorant; therefore am I come vnto you, for some private instruction.

M. And I am as willing to instruct you, as you are to learne; if you come not (as many doe) to aske curious questions,

ons, which tend not to
godly edification; but
contention, and vaine
glory.

P. Surely Sir, (if I
may be beleev'd) my com-
ming is to no such end; but
to learne such things, as
are most chiefly and ne-
cessarily to be learned.

M. Your intent is
good, and I am as wil-
ling to instruct you, as
you are to be instruct-
ed; but tell mee your
mind yet more plainly,
and fully,

P. I will Sir, & it is this
by your favour; The whole
Bible is large, it containes
many bookes, chapters, and
verses,

verses, and in each of them are comprehended many divine truthes: All these are worthy of my learning, if I had either time or wit to attaine the understanding of them: but of these many, some (me thinkes) should bee more needfull to be learned than others, are they not I pray you?

M. Yes, that they bee: for though you must not neglect the knowledge of any truth revealed by God in the holy Scriptures; yet must you chiefly seeke to know some things above others.

P. And

P. And I pray you
(Sir) may not these chiefe
points be drawne to some
generall heads for the help
of my memory, which is
but weake?

M. Yea. There be
two generall heads of
them: whereof the first
is, to seek to serve God
while you live; and the
second is, to seeke to be
saved when you die.

P. God forbid but we
should all seeke after both
these things. But I pray
you (good Sir) first declare
the first point vnto me at
this time, and then handle
the second at some other
opportunity: for I would be

loth to hold you too long
at once.

M. I will, For the
handling then of the
1. point, which is this;
*You must seeke to serve
God while you live:* you
must observe that there
be 3. branches of it, and
that are contained in it.

1. *That you must serve
God.* 2. *That you must
seek to serve God.* 3. *That
you must seek to serve God
while you live.* Of the first
I shall haue just occa-
sion to speake, when I
come to treat, how
you may bee affected
with the service of
God; for there I shall
speake

speake of the necessitie
of Gods service, and
that it is cōmanded vs
by God, and therefore
we must serve God.

*P. I pray you then, good
Sir, follow your owne
minde and order: let that
point alone till then, and
now goe on to shew me the
second branch, which is,
that I must seeke to serve
God.*

*M. I will: and in
the handling of this I
would haue you to ob-
serve these 5. particu-
lars. 1. That wee must
seeke to serve God. 2.
Why we must seeke to
serve God. 3. How,*

B 4 and

and in what manner.

4. In what measure.

5. What are the markes of them, that seeke to serve God.

P. I pray you prove unto me, that I must seeke to serve God, for I would faine binde my loose heart to obedience.

M. It is proved by many places of Scripture, specially these, 1 Chron. 28. 9. wherein David in the name of the Lord, exhorts and commands Salomon, and all Israel, to seeke to serve God: So did Asa the people of Israel, 2 Chron. 14. 4.

P. Now

P. Now I pray you
shew me why I must seeke
to serve God.

M. The reasons why
are these. 1. You must
encourage others to
seeke to serve God, Ez-
ra. 4. 2. therefore you
must much more doe it
your selfe. 2. You have
many examples hereof
in the Scriptures, which
are patternes for you to
follow, as the *Israelites*,
2 Chron. 14. 7. & 15. 15.
Iehosaphat, 2 Chron. 22.
9. *David*, Psal. 119. 45.
and many other. 3. The
benefits of seeking to
serve God should move
you herunto, which are

B s

that

that God will reward
thē, *Heb.* 11.6. that Gods
hand shall bee upon them
for good, *Ezra.* 8.20.
that they shall find God,
(namely) to be gracious
to them; *1 Chron.* 28.9.
and that they shall not be
confounded, (that is) of
their sinnes or afflicti-
ons, *Psal.* 96.6. 4. You
ought to bee moved
herunto, by the danger
of not seeking God to
serve him; which dan-
ger appeares: 1. in that
it is a signe and marke
of a man in his naturall
estate, & without grace,
Rom. 3.11. and 2. be-
cause such as seeke him
not,

not, are lyable to punishments temporall, that they shall not prosper, *Ier. 10. 21.* but be destroyed, *Zeph. 1. 3. 4. 6:* and also eternall, because Gods power and wrath is against them. *Ezra. 8. 20.*

P. Shew me (I pray you) now, how I must seeke to serve God.

M. The manner how you must seeke to serve God is this. 1. You must prepare your heart to it, *2 Chron. 30. 18.* 2. You must doe it joyfully, *2 Chron. 15. 15.* 3. You must seeke to serve God sincerely, *1 Chron.*

I Chron. 28. 9. Ios. 24.
14.

P. Tell me also (I pray you) in what measure I must seeke to serve God.

M. The measure is,
1. Betimes, not putting it off to old age, 2 Chro. 34. 3. Zeck. 8. 21. 2. Diligently, Hebr. 11. 6. 3. Earnestly, with all our soules, Deut. 4. 29. Ier. 29. 13. 4. Continually, Psal. 16. 11.

P. What are the marks of them that seeke to serve God?

M. They are these.
1. They haue pure hearts and hands, (that is) affections and actions,
Psal.

Psal. 24.4.6. 2. They
desire to know Gods
wayes, *Isay.* 58. 2. (and
they shall know and
understand all things,
Prov. 28. 5.) 3. They
call upon God, and are
frequent in prayer,
Zech. 8. 21. *Ier.* 29. 12,
13. *Isay.* 55. 5. 4. They
forsake their wicked wayes
Hos. 7. 10. *Isay.* 55. 5, 6.
5. They feare to offend
God, *Hos.* 3. 5. 6. They
delight in God, *Mal.* 3. 1.
7. They waite upon God
by faith, and stay his
leisure for the accom-
plishing of his promi-
ses, *Lament.* 3. 25. *Psal.*
69. 6.

P. But

P. But why must wee
seek to serve God whilest
we live here?

M. Because, this
present life is the time
of doing service to God,
Luk. 1. 74, 75. Tit. 2. 12.
and the life to come is
the time of receiving
our reward from God
(in his free favour) for
our faithfull service
done vnto him here:
Matth. 25. 23, 34.

P. Sir, I thanke you,
for these are good reasons
indeed; for they shew both
that we must seeke to serve
God, and why wee must,
and other excellent points;
but I would also faine
know,

know, By what meanes I
may seek: to serve God
here in this world?

M. That is to bee
learned also; and the
meanes are threefold:
1. by seeking to know
what Gods service is:
2. by seeking to desire
and affect Gods service:
3. by seeking to per-
forme and practise it.

I pray you (Sir) what
is the service of God, and
wherein doth it consist?

M. Serving God,
is obeying his will, and
doing what he bids vs,
Deut. 13. 4. Rom. 6. 16.
for to serve an ordinary
Master is, to obey his
will,

will, and to doe as hee would have vs: *Matth. 8.9. Eph. 6.5.*

P. Wherein is Gods will obeyed for his service? and what things must they doe to that end?

M. That Christians may serve God, and obey his will, they must doe divers duties; and these duties have respect, either, 1. to God, or, 2. to our neighbour, or, 3. to our selves.

P. What duties concerne God?

M. They are of 2. kindes, for they have respect vnto God, either

ther 1. immediately, as he is in himselfe, and in respect of some things in him; or 2. mediately by the meanes, and in respect of some things, that proceed, and come from him.

P. *What duties concerne God immediately as he is in himselfe?*

M. They are either 1. generall, or 2. speciall.

P. *What are the generall duties?*

M. 1. Knowledge and beleefe, 1 Chron. 28. 9. Psal, 100. 2, 3. 1. that there is a God, Hebr. 11. 6. 2. that there is but

Duties to God in respect of himselfe immediately.

but one God, *Eph. 4. 6.*
 3. that in the Godhead
 there be three glorious
 persons, namely, the
Father, the *Sonne*, and
 the *holy Ghost*, *1 Ioh. 5.*
 7. 4. that the God of
Israel is this God, *Deut.*
5. 6.

2. The having of a
 God, and the taking,
 choosing, and acknow-
 ledging of the God of
Israel onely for our
 God: *Exod. 20. 3. Iosh.*
24. 22.

P. And what are the
 speciall duties which con-
 cerne G O D immediate-
 ly?

M. They be such
 as

as concerne his Nature, being, and essence.

P. *What is God in his Nature?*

M. God is a Spirit, infinite in all perfections: *Ioh. 4. 24. 2 Cor. 3. 17. Psal. 147. 5. 1 Tim. 1. 17.*

P. *What are the perfections in God?*

M. Certaine divine Attributes, whereby (as it were) a part of his divine nature, or some holy quality of God, is shadowed out vnto vs; and they are of two kindes, for they betoken either 1. his greatnesse,

Gods At-
tributes of
Greatnesse.

nesse, or 2. his good-
nesse.

*P. What are the At-
tributes of God, which set
forth his Greatnesse?*

*M. They are facul-
ties, whereby he is able
to worke, and doe, what
hee knowes is to bee
done, and what he wills
shall be done; and they
are these sixe: 1. Sim-
plenesse, or absolute-
nesse; 2. Infinitenesse;
3. Eternity; 4. Immen-
sity; 5. Wisedome;
6. Almightynesse, or
All-sufficiency.*

*P. What is the Ab-
solutenesse, or Simplenesse
of God?*

M. Sim-

M. Simplenesse is a faculty in God, which removeth from him all composition of parts, (as soule and body, &c) and whereby he is God of himselfe, and every thing in God, is God himselfe: *Exod. 3.14.*
1 Ioh. 4.16.

P. What is the Infinitenesse of God?

M. Infinitenesse is a faculty in God, which denieth vnto him all limitation, and whereby the perfections that are in God are in him without all measure: *Iob. 11.7.* *Psal. 147.5.*

P. What is the Eternity of God?

M.

M. Eternity is a facultie in God, whereby he is vncapable, of beginning, succession, or ending: *Psal.* 90. 2. 4. *1 Tim.* 1. 17.

P. What is the Immen-
sity of God?

M. Immenfity is a faculty in God, whereby he is every where, and cannot be comprehended in any one place *1 Kings.* 8. 27. *Psal.* 139. 7.

P. What is the Wisedome of God?

M. Wisedome is a faculty in God, whereby he perfectly knoweth himselfe, and in
him.

himselfe all things, that
have any kinde of be-
ing: *Iob* 9. 3, 4. *Acts*.
15. 18.

P. What is the All-
mightinesse, or All-suf-
ficiency of God?

M. Almightyesse is
a faculty in God, wher-
by hee is. All-sufficient
to doe whatsoever. hee
can will: *Psal.* 113. 3.
& 135. 6. *Gen.* 17. 1.

P. O Sir, I humbly
confesse to Gods glory, and
mine owne shame, that I
was ignorant of most of
these points, and I blesse
God for the knowledge of
them thus farre by your
meanes; but proceede (I
pray

Gods At-
tributes of
Goodnesse

pray you) to teach me also what are the Attributes of God, which betoken his Goodnesse.

M. I will, Neighbor; & they are vertues, whereby hee is willing and ready, to doe and worke well: and they are these foure. 1. Holinesse, 2. Mercy, 3. Iustice, 4. Love.

P. What is the Holinesse of God?

M. Holinesse is a vertue in God, whereby hee is pure from all evill and sinne in himselfe, and vtterly dislikes it in all others: *Psa.* 99.5. *Habac.* 1.13.

P. What

P. *What is the Mercy of God?*

M. Mercie is a vertue in God, whereby hee pittieeth his children in all their miseries, and is ready to deliver them out of the same: *Psal. 103. 8. Eph. 2. 4, 5.*

P. *What is the Iustice of God?*

M. Iustice, or righteousness is a vertue in God, whereby he rendereth to all, according to his promise, for the good of the godly, and according to his threatening, for the punishment of the wicked:

C

Dan.

Dan. 9. 13. I Iohn. 1. 9.

P. *What is the Love of God?*

M. Love is a vertue in God, whereby he is infinitely delighted in himselfe, and is so farre affected to his creatures, as he is pleased to impart any goodnesse unto them: *Revel. 3. 9.*

19.

P. *Good Sir, I thanke you, for making me know God better than I did, by teaching mee his Attributes; but now also I pray you teach me to serve God in respect of them; and therefore tell me what duties I am to performe to God*

God in respect of these divine faculties and powers, holy vertues and qualities in God?

M. The duties of service which you owe to God in respect of these Attributes of his Nature, are of two kinds: 1. Generall, which concerne them all. 2. Speciall, which belong to the severall kinds of them.

P. I pray you what duties of service must I performe to God, in respect of his Attributes, both of Greatnesse and Goodnesse?

M. They are two:
1. Admiring and adoring

C 2

ring

ring all these perfecti-
ons and excellencies
that are so infinitely in
God: *Psal.* 139. 5.
2. Praising and extol-
ling, commending and
magnifying God, in
and for them: *Psal.* 150.
2. *Revel.* 5. 11.

P. What speciall du-
ties of service to God be-
long unto him, in respect
of his Attributes of Great-
nesse severally?

M. They are two:
1. an awefull reverence
of the Majesty, and glo-
rious presence of God,
wheresoever wee bee:
Psal. 89. 7. 2. Feare and
trembling to offend this
great

great God by sinne, in
any time or place: *Psal.*
4.4. *Genes.* 39.9. *I Cor.*
10.22.

*P. And I pray you
what speciall duties of ser-
vice to God must I doe
unto him, in respect of his
Attributes of Goodnesse?*

M. They are two
principally. 1. Faith,
whereby wee beleewe
whatsoever he speaks,
or writes, and also wee
put trust & confidence
in him for all good
things which hee hath
promised in his word,
Ioh. 20. 31. 2. Love,
whereby our hearts are
so knit vnto, and our

C 3 affecti-

affections so set vpon
God, that we desire no-
thing more than him,
nor delight in nothing
equall vnto him: *Psal.*
116.1,2. & 97.10.12.

*P. Sir, I heartily thank
you for these savoury les-
sons; the Lord bend my
heart to practise these du-
ties of service which con-
cerne God immediately in
respect of some things in
himselſe: you tolde me also
of some other duties, that
I am to doe, in respect of
some things that proceede
and come from him; what
are these things I pray
you, and what meane you
by them?*

**Duties to
God im-
mediately
in respect
of some
things that
come from
him: as his
Ordinan-
ces,**

M. They

M. They are either
1. his Ordinances; or 2.
his Workes.

P. *What meane you by
an Ordinance of God?*

M. I meane, not a
civill ordinance, as
foode and physicke ap-
pointed by God for ci-
vill and bodily vses and
ends; but an holy or-
dinance or meanes, ap-
pointed by God, for
spirituall and religious
uses and ends, (name-
ly) to beget and begin,
to increase and con-
firme grace and holi-
nesse in vs.

P. *Then I pray you,
what bee these holy and*

C 4 *reli-*

religious Ordinances of God?

M. They bee either 1. holy things, or 2. holy actions.

P. *What are the holy things which God hath ordained for holy uses?*

The holy
Scriptures.

M. The holy Scriptures, or the holy writings of the Prophets and Apostles.

P. *What duties of service to God must I performe to him in respect of the holy Scriptures?*

M. These foure. 1. Beleeving that the 39 Bookes of the Olde Testament, and the 28 of the New, were ended

ted by Gods Spirit :

2 *Tim.* 3. 15. 2 *Pet.* 1.

21. and that they containe all truthes necessary to Gods service, & our salvation: 2 *Tim.*

3. 15. 17. 2. Reading, searching and perusing them, 1 *Tim.* 4. 13. *Ioh*

5. 22. 3. Praise and thanks to God for giving and keeping them vnto , and in his Church: *Psal.* 147. 19,

20. 4. Desire and endeavour to vnderstand, and make a right vse of them for our direction, conversion, consolation, and satisfaction:

Acts. 8. 34. *Psal.* 119.

C 5 P. What

P. What are the holy actions ordained by God for holy uses, in the doing of which I must serve God?

Holy exercises.

M. They are certaine religious exercises, ordeined, and specially appointed by God, for holy uses, (namely) the honour of God, & edification of his Church, and for Gods publike service; and they are these foure specially:
1. Hearing the word,
2. receiving the Sacraments; 3. praying to God: 4. praising God.
We serve God in performing any or all these

these holy exercises, for God hath commanded that they be done: But (besides the doing of them) we are also to performe them in a manner prescribed by God, and this manner of performing is service to God also; and the duties that are to be done for this end, are such as are either 1. common to all the four exercises; or 2. peculiar to each of them.

P. What are the duties, common to them all?

M. They are three-fold; for they concerne the time, either 1. before

fore wee come unto them; or 2. when we are in doing them; or 3. after wee haue done them.

P. What dutie is to be done, before wee come to these religious exercises?

M. Wee must prepare our selves to them and not come hand over head: Eccles. 5. 1. and this wee shall doe, by considering, 1. that we which performe them are but dust and ashes, yea miserable sinners, and vnworthy to performe them : 2. that herein wee have to doe with the great God of heaven

heaven and earth, *Heb.*
4.13: that we are in his
speciall presence taking
notice of vs, and our
behaviour, *Acts.* 10.31:
and that he will not hold
vs guiltlesse, if wee take
his name in vaine, *Exod.*
20.7.

P. *What dutie is to be
done in the instant time
we performe these religi-
ous exercises?*

M. Generally wee
must performe them as
God hath commanded
both for substance and
circumstance, *Exod.* 25.
9. *Hebr.* 8.5. Specially
we must performe them
with worship, and reve-
rence

rence to God, *2 Chron.*
29.29.

P. *What duties are to
bee done after wee have
beene at these religious
exercises?*

M. When wee have
done and performed
them, we must endea-
vour to be bettered by
them, and remember to
keepe our Covenant
with God of serving
him, (which wee pro-
fesse to renew by our
daily resorting vnto
them) and not returne
to our former sinnes a-
gaine, *1 Sam. 7. 3. 2 Pet.*
2. 20, 21. Ezra 9. 14.

P. *Oh Sir, you tolde
me*

me even now that when I serve God in doing religious exercises to him, that I must also worship God at the same time ; I would faine better understand what it is to worship God?

M. To worship God is to performe a religious exercise to God immediately, with an humble affection of our soule, and reverent gesture of the body, *Ioh. 4.24. Psal. 95.6.* Or, to humble the soule, and to bend the body immediately to God for his honour, though we bee not in doing any such speciall religious exercise,

What it is
to worship
God.

exercise, Gen. 24. 52.
Exod. 4. 31.

P. But I have heard
that to serve God, and to
worship God are all one, are
they not?

How it dif-
fers from
the service
of God.

M. In cōmon speech
amongst many, the ser-
vice of God is taken
for Gods worship; but
in propriety of speech,
and in the nature of the
thing they are not: for
Gods service is a more
generall duty, and it is
as much as obedience
to God, and it reacheth
unto all things that are
to bee done, whether
they be naturall and ci-
vill, or holy and reli-
gious,

gious, for in all these things wee must serve God. But the worship of God is but a particular duty, & it is vsed onely in holy and religious actions and exercises; and it is but obedience to one particular commandement.

2. All worship commanded by God is service to him, in as much as it is an obedience to God which hath commanded it: But all service to God is not worship to God, as will easily appeare by this. Faithfulnesse in our civill calling is service to
God,

God, because it is obedience to God, who hath commanded it, *Mat. 23. 21.* but it is not worship to God: because worship to God is performed in religious actions only, & unto God only, & that immediately only; but faithfulness in our calling is performed in civill actions, and mediately to men, our selves, or others.

P. I pray you good Sir, make this a little more plaine unto me.

× *M. I will: you may better vnderstand it, by a familiar comparison, taken from the service of*

of men. To serve a Master is to doe as he bids him, *Matth. 8. 9. Eph. 6. 5.* But to worship or reverence him, is to doe obeysance to him, and to give him an humble and submissiue respect, in looks, words and gestures, of putting off the hat, making a leg, or the like: *1 Chron. 29. 20. Dan. 2. 46. Mat. 18. 26. Luk. 14. 10.*

P. Sir, I thanke you; I now perceiue cleerely the difference betwixt Gods service, and worship: But now I pray you proceede to the duties of serving God, which are peculiar

cular to each of these
foure religious exercises
even now named, and be-
cause the hearing of the
word was the first, there-
fore tell mee what is that
exercise?

Duties in
respect of
hearing
the word
read and
preached.

M. The hearing of
the word is a part of
Gods publike service
wherein wee diligently
hearken and attend vn-
to it, whensoever it is
read, or preached and
published, (that is) ex-
pounded and applyed
vnto vs: *Act. 16. 14.*

P. What duties of ser-
vice to God are we to per-
forme at the hearing of
the word?

M. They

M. They are of two kindes, for they belong to the hearing of it, either first both read and preached, or preached onely.

P. What duties belong to the hearing of the word, both read and preached too?

M. These fixe. 1. Earneſt heeding, marking and minding of it, *Deut.* 32.46. 2. Beleeving or aſſenting to the truth of it, *Ioh.* 5.47. 3. Loving and delighting in it, *Pſal.* 119.127.159. 4. Laying it vp in our hearts, *Deut.* 11.18. 5. Keeping it in our hearts

Luke

*Luke 8. 15. Luke 2. 51.
6. Calling of it againe
to minde and memory,
and meditating vpon it,
Iam. 1. 25. Iosh. 1. 8.*

*P. And what duties be-
long to the hearing of the
word preached onely?*

*M. They are of two
kindes, for they be ei-
ther 1. common to all,
and every part of the
word preached; or 2.
peculiar to some parts
onely:*

*P. What duties are com-
mon to the hearing of any
and every part of the word
preached?*

*M. These two: 1. re-
ceiving it not as the
word*

word of man, but of God, 1 *Thess.* 2. 13. 2. Examining our selves how wee profit by it, (that is) whether we be converted and saved by it, and whether wee be guilty of the sins which it reproveth, or doe the duties which it commands, or be refreshed with the comforts it affords, or bee terrified from sinne, with the threatnings of it?

P. What are the severall parts of the word that we must performe duties unto, when they are preached?

M. They are foure chiefly:

chiefly: 1. the commandments of the word: 2. the promises: 3. the threatnings: 4. the good examples of the godly doings and sufferings of godly persons recorded in it.

P. What are the Commandments of the word?

The commandments of God.

M. The commandments of the word, are those parts thereof which binde and enjoin the doing of good actions, and which forbid the committing of evill actions, in thought word and deede.

P. And what duties of service to God, doe properly

perly concerne the commandments of the word preached?

M. These three.

1. Obedience in doing the good actions commanded, and in leaving undone, and forbearing to doe the evill actions forbidden, *Rom. 2. 13.*

Ioh. 13. 17. Matth. 7. 24: and that for conscience sake, *Genes. 39. 9. Iam.*

2. 11: and constantly, *Rom. 2. 7. Gal. 3. 10.*

2. Vsing al good means whereby wee may be furthered in our obedience, *Psal. 119. 10. 11.*

3. Refraining all means occasions and opportu-

D nities,

nities, whereby wee
may be hindered in our
obedience, *Psal. 119.*
101.

*P. What are the pro-
mises of the word?*

The pro-
mises of
the word.

M. Gods promises
are those parts of the
word, wherein God
covenants with his
people, to bestow upon
them, (upon their faith
and repentance) the
things of this life, (that
may be good for them)
and of the life to come,
1 Tim. 4. 8. Psal. 34. 10.

*P. And what duties
doe properly belong to the
promises of the word prea-
ched?*

M. These

M. These foure.

1. Faith whereby wee beleeve the truth of them, and trust in Gods power, goodnesse and faithfulness, for the performance of them,

2 *Tim.* 1.12. 2. Hope in God assuredly to looke for the performance of them, *Psal.*

119.81. & 42.5. 3. Ioy or rejoycing in the good things promised and hoped for, *Psal.*

119.162. 4. Patience to waite Gods leisure, till we be made partakers of them, without limiting God, the time or meanes, *Heb.* 10.36.

∅ 6.12. Rom. 8.25. Psal.
130.6. ∅ 123.2. Isay
28.16.

*P. What are the threat-
nings of the word?*

The threat-
nings of
the word.

M. Gods threat-
nings are parts of his
word, wherein God de-
nounceth to bring vp-
on sinners, for their in-
fidelity and impeniten-
cy, temporall, spiritu-
all, and eternall judge-
ments.

*P. And what duties
of service to God, doe
properly concerne these
threatnings?*

M. These two. 1.
Trembling and asto-
nishment, at the very
hearing

hearing of them, *Ier.*
36.16.24. 2. Feare to
sinne against God, lest
the evils threatned in
them, doe come vpon
vs, *Revel.* 18.4.

*P. What are the ex-
amples of the word?*

M. Certaine presi-
dents, and particular
patternes of the faith,
obedience and pa-
tience of Gods servants
and children, recorded
in the Bible.

*P. And what du-
ties properly concerne these
holy examples?*

M. These two. 1.
An honourable me-
moriall of them, and of

D 3 their

The exam-
ples of the
word.

their good name, seeing
God was glorified by
them, *Matth. 28. 13.*
& *5. 16. 2.* A sincere
purpose and endeavor,
to imitate and follow
their patternes, in the
practise of the like du-
ties, *Luke 10. 37. Heb. 6.*
12.

P. Sir, I thanke you
for your labours touching
my service to God, in re-
spect of the first religious
exercise, and part of Gods
publike service : I pray
you goe on now with the
second, which is the recei-
ving of the Sacraments :
and first tell me what the
receiving of the Sacra-
ments is? M.

M. Receiving the Sacraments, is a part of Gods worship, wherein by taking certaine creatures, and using certaine actions about them, (appointed by God) and by setting them apart, by the word and prayer (from common and civill use to a sacred use) there is thereby signified and remembred, Christ his death; and also the benefits and merits thereof, are sealed and assured to all true beleevers, 1 Cor. 11. 28. Rom.

4. 11. & 6. 2, 3.

P. How many be there

D 4 of

Duties in respect of receiving the Sacraments,

of these Sacraments, that are to be received?

M. Two : 1. Baptisme, 2. the Lords Supper.

P. What duties of obedience and service to God, belong to the receiving of these Sacraments?

M. They be of two sorts. 1. Some which be common to the receiving of both the Sacraments. Some that bee proper to each of them.

P. What be the duties that be common to the receiving of both the Sacraments?

M. These two. 1.

1. In respect of our bodies, wee must looke vpon the creatures and actions about them, appointed by God to be used in the administering of them for the remembring of Christ, and for the setting forth of his death; and wee must permit the Minister, to administer vnto us those creatures and actions to this end; and also receive them from him, when they are administered to vs by him, *Act. 8. 3* *Mark. 16. 16,* *Ezra. 6. 21.*

2. In respect of our soules; 1. wee must meditate

ditate on the nature and parts, use and end, benefit and comfort of the Sacraments. 2. We must remember with thankfulness the death and blood-shedding of Christ shewed and set forth therein. 3. Wee must by faith apply to our selves the merits of Christs bloody death, to the washing away of our sinnes, and to the nourishing of our souls in the life of grace, to the life of glory, 1 Cor. 10. 16.

P. What duties to God are proper, to the receiving of the Sacrament of Baptisme?

M.

M. These two. 1. Desire and endeavour, by prayer and examination, to finde in our selves the efficacie and benefit thereof to the cleansing of vs from the power and punishment of our sins, *Rom.* 6.3,4. 2. Conscience to doe what wee have professed, and to performe what wee have promised, (when wee were baptized) namely, to renounce the service of sinne, and to continue Gods faithfull servants. For hereby we shall manifest to our selves and others, that
our

Duties in
respect of
praying to
God.

our soules are inwardly and spiritually baptized with Christs blood and Spirit, as well as our bodies are outwardly by the water and Minister, *Ioh. 3. 5. 1 Pet. 3. 20, 21.*

P. And what duties are proper to the receiving of the Sacrament of the Lords Supper?

M. The duties proper to that Sacrament have beene (as you know) plainely and largely delivered, by me in a Booke, called Spirituall exercise, to procure a good appetite unto, and a good digestion of the

the Lords Supper ; to which I referre you for more particular instruction.

P. Sir, I blesse God for these your directions, touching the receiuing of the Sacraments, which is the second religious exercise of Gods publike service: I pray you proceede to the third, which is Prayer, and therein first tell mee what it is ?

M. Praying to God is a part of his publike service, wherein we call vpon him, and beg of him, either the bestowing of good things upon us, or the removing of

of hurtfull things from us, *Psal. 50. 15.*

P. *What duties of service concerne prayer to God?*

M. They are of three kindes ; for they belong either 1. to the matter of our prayers, or 2. to the manner; or 3. to the end of them.

P. *What duties concerne the matter of our prayers, or the things wee pray for?*

M. Two. 1. Wee must pray for such things as bee in themselves lawfull, and be warrantable by Gods word, *Iam. 4. 3.* 2. We must

must pray according to
Gods will, (that is) for
such things, as may
stand with Gods secret
will in giving of them;
1 Ioh. 5. 14. Matth. 26.
39.

*P. What duties con-
cerne the manner of our
praying?*

M. These foure :
we must pray, 1. with
humility in conscience
of our unability and
unworthinesse to aske
or receive, *Luke 18. 13.*
2. with fervency in a
sensible feeling of our
want of the things wee
beg, and in an earnest
desire to enjoy them:
3. with

3. with faith trusting in God, through Christ, for receiving what wee pray for, *Iam. 1. 6.* 4. with patience waiting Gods leisure and pleasure, till wee be made partakers of that wee desire and beg, *Pf. 40. 1*

P. And what duties concerne the end of our praing to God, or the cause why we pray?

M. These three.
1. In respect of God, wee must aime at this, that hee may bee glorified by his giving, and our receiving, & using of the good things which we pray for, even

ven as hee is glorified
by our seeking to him
for them; for thereby
wee acknowledge him
to bee the giver of all,
which is an honour to
him, *Iam.1. 17. 1 Cor.*
10.31.

2. In respect of our
selves, wee are to
pray for Gods bles-
sings, not that we might
spend them upon our
sinnes; but that in the
use of them wee might
bee furthered in Gods
service, *Iam.4. 3. Rom.*
2.4.

3. In respect of our
brethren, we must aime
in our prayers that wee
may

may bee helpfull to them, and enabled by receiving good things from God, (through prayer) not to heape vp all for our selves and ours; but to distribute it amongst Gods poore servants and children, that are in want, according to their neede and our ability.

P. These are indeede holy and heavenly directions, concerning my duty in praying to God, which is the third religious exercise and part of Gods publike service : But I pray you, let mee bee beholden to you, for further instruction

instruction in the fourth and last, which is praising of God, and to tell mee first, what praising of God is?

M. Praising God, is a part of Gods publike service, wherein we magnifie, commend and extoll God, for those excellent perfections of greatnesse and goodnesse that are in him, *Psal. 150. 2.*: and also give him thanks for his benefits bestowed upon us, *Revel. 7.*

12.

P. What duties of obedience to God concerne our praising him?

M. They

Duties in respect of praising God.

M. They are of two kindes; for they belong either 1. to the parts of our praising God; or 2. to the meanes whereby it is performed, (namely) singing of Psalmes.

P. *What duties concerne the parts of praising God?*

M. They are these foure. 1. An high esteeme and opinion (beyond that which wee are able to expresse) of the holy and happy perfections that are in God, *Psal.* 8. 1. 9. 2. A free acknowledgement of the receipt from his boun-

bountifull hands, of all
the good things we en-
joy, *2 Chron. 29. 16.*

3. An humble confes-
sion of our unworthi-
nesse to receive any
good things from God,
or to returne any praise
or thanks unto him,
for the things we have
received, *Gen. 32. 10.*

4. A full resolution to
use & imploy all Gods
blessings which hee
gives vs, to his glory,
Prov. 3. 9. to the good
of others, *1 Tim. 6. 17.*
and our owne furthe-
rance in godlines, *Rom.*

2. 4, 5.

P. *And what duties*
of

of service to God, doe concerne our singing of Psalmes?

M. Three especially. 1. For the matter which we must sing, it must be holy and spirituall; not foolish and profane songs and ballads, made by wicked men; but hymnes and psalmes of Gods making, or according to them, *Col. 3. 16.* 2. For our manner of singing, it must be with the spirit, and with an holy and sanctified heart and affection, *with grace in our hearts, Col. 3. 16.* 3. For our end in singing,

ing, it must bee, not to take pride in our owne sweete voice and brest, nor to please other mens eares, who are more delighted in the sound and musicke, than in the matter: but to *make melodie in our hearts to God*, and to comfort our selves in him, Col. 3. 16.

P. I cannot but acknowledge, (good Sir) that you have beene very large and profitable in your Instructions concerning my duties of service to God, concerning the first sort of things that proceede from God
namely,

namely his ordinances, there remaines the second sort of things that proceed from God, and that is his workes, in respect whereof also I must serve God: I pray you therefore direct me herein also, and first tell me what these workes of God be?

M. Gods workes are either 1. generall, which have respect to all the world, as the creating, preserving, and governing of all things therein, Rom. I I. 36: Or 2. they are speciall workes of his, which concerne our selves, and which proceede

ceede either from his mercy, as blessings; or from his justice, as crosses and afflictions.

P. What duties of service to God belong to him in respect of these his workes?

M. They are of 3. kindes; for they concerne either 1. Gods generall workes on the whole world; or 2. Gods speciall workes of mercy on our selves and others: or 3. Gods speciall workes of justice on our selves and others.

P. What duties concerne Gods generall workes

E of

Duties in respect of Gods workes.

of creating, preserving
and governing the whole
world?

M. These three.

1. We must looke upon
them with our eyes,
Psal. 19. 1. *Iob* 36. 24.

2. Wee must talke of
them with our tongues,
Psal. 26. 7. 3. With our
minde we must take
notice, and observe in
these his workes, his
infinite wisdom, po-
wer and goodnesse,
Rom. 1. 20: and magnifie
God for them accor-
dingly, *Psal.* 148. 5.
&c.

P. What duties con-
cerne Gods speciall workes
of

of mercy, or his blessings,
on our selves or others?

M. 1. Thankfulnesse,
Eph. 5. 20. 1 Thess. 5. 18.
wherof you have heard
in the ordinance of
praising God. 2. Re-
joycing in God, and in
the use and enjoying of
his blessings, *Rom. 12.*
15. Deut. 12. 7.

P. And what duties
concerne Gods speciall
workes of justice, or affli-
ctions on our selves and o-
thers?

M. These follow-
ing.

First, in respect of
all afflictions on our
selves, we must 1 meek-

ly subject our selves
with patience to beare
them, in consideration,
1. that they are *Gods*
hand on vs, *1 Sam. 3. 18.*
which we cannot resist
Psal. 39. 9. 2. That
they are justly deser-
ved by our *sinnes*, *Mi-*
cah 7. 9. 3. That we are
not alone therein; but
have many fellowes in
temptations common to
men, *1 Cor. 10. 13. 1 Sam.*
7. 14. 4. That after
them there is a *rest pre-*
pared for them that en-
dure them, *Hebr. 4. 11.*
Revel. 14. 13. 5. That
God will either give us
assistance in the tryall,
or

or deliverance out of it,
1 Cor. 10. 13. 2. Wee
 must wisely endeavour
 to profit by them to a-
 mendment of life, and
 new obedience, *Ioh. 5.*
14. Hebr. 12. 11.

Secondly, in respect
 of all afflictions on our
 brethren, wee must 1.
 have a fellow-feeling
 of the same upon them,
 as if they were on our
 selves, *Rom. 12. 15. Heb.*
13. 5. 1 Pet. 3. 8. 2. We
 must pray for them, for
 their ease, remedy and
 deliverance, if it bee
 Gods will; or a sancti-
 fied use of them, *Iam.*
5. 14. Psal. 35. 13. 3.

We must helpe to releve them in the same (as we are able) and to deliver them out of the same, *Matth.* 14. 14. *Iob* 31. 20.

Thirdly, in respect of some temptations and afflictions that have beene sanctified to us, or our bretheren, so that wee have received from them, (through Gods good grace) some holy fruit of righteousness, wee must 1. acknowledge Gods goodness in them, *Psal.* 73. 1. & 119. 69. 71. 2. We must blesse God for them, *Iob* 1. 21. 3. We must

must rejoyce and comfort our selves in them, *Iam.* 1. 2, 3. because 1. they are not Gods vengeance, but chastisement, *Hebr.* 12. 5. 2. They come from God not as an enemy, but as a father reconciled in Christ, *2 Sam.* 7. 14. *Hebr.* : 12. 5. 3. God is moved to send them in love, *Rev.* 3. 9. and that they shall not separate us frō the love of God in Christ, *Rom.* 8. 38, 39. 4. God aymed in these afflictions at some spirituall good, *Hebr.* 12. 10. *Phil.* 3. 10. 5. The event of
E 4 them

them shall be their and
our furtherance in
grace, Psal. 119. 71. &
37. 37, unto salvation,
Phil. 1. 19. 28.

P. Sir, you have beene
very large and long, (to
your great paines) in tea-
ching mee how to serve
God, with duties that
have respect to himselfe in
consideration of his divine
Attributes that bee in
him, and also of his Ordi-
nances and workes procee-
ding from him: I pray
you proceede to my duties
unto my Neighbour.

M. They are of 2.
kindes; 1. such as are
common to all and e-
very

very one : 2. such as are peculiar to some.

P. *What are those duties that are cōmon to all?*

M. They are 1. generall, namely 1. to love our neighbour as our selves, *Matth. 22. 39*: 2. to doe unto him as we (being guided by true reason) would have him to doe to us, *Math. 7. 12*. 2. special, which are five.

P. *Which are they?*

M. The first is to maintaine his place and authority, office and preheminance, in common-wealth, Church or family, *Exod. 20. 12*.

E s which

which is the 5. Commandement.

The second is to preserve his life, health, and bodily strength, *Exod.* 20. 13. which is the 6. Commandement.

The third is to cherish the chastity of our neighbour, and neither by lookes or gestures, words or actions, to assault or violate the same, *Exod.* 20. 14. which is the 7. Commandement.

The fourth is, to further the profit and lawfull gaine of our neighbour, and in nothing of
the

the least worth to seeke
his losse and damage,
Exod. 20. 15. which
is the 8. Commande-
ment.

The fifth is, to up-
hold his credit and
good name, and not to
disgrace him, by word
or action in the least
manner or measure,
Exod. 20. 16. which
is the 9. Commande-
ment.

*P. What are those du-
ties that are peculiar to
some of our Neighbours?*

M. 1. Such as are
due to godly and sin-
cere Christians, as
namely, 1. brotherly
love

love and religious affection, *Hebr. 13. 1:* when wee therefore love them, not because they are men, or our kindred, or beneficiall to us; but because of their graces, and Christian vertues eminent in them. 2. Patience to beare with their weaknesses, and cover their infirmities, *Gal. 6. 2.* 1 *Pet. 4. 8.* 2. Such as are due to some, namely, as they are tyed to us by any bond of nature, or law, as husbands and wives, parents or children, Masters or Servants, or the like :

like : of which duties you may reade at large in a booke made by D. Gouge, who hath written fully, and to excellent purpose thereof.

D. Gouge of
Houſhold
duties.

P. *Sir, my desire is to know and doe the whole revealed will of God, and therefore as you have instructed mee in my dutie,*
1. *in respect of God, and*
2. *in respect of my Neighbour : so I beseech you also to tell mee in the third place, what is my dutie of service unto God, in respect of my selfe ?*

M. I will : and because you consist both of a body , and of a soule,

Duties in
respect of
our selves.

soule, and have a double calling to live in, namely a civill calling, and a Christian calling; therefore will I briefly shew you the summe of your dutie in respect of all foure.

P. Sir I thanke you, I pray you then shew me my duty in respect of my bodie.

M. It is this, to possesse your vessel in holinesse and honour, (that is) in chastity, temperance and sobriety, without pride or luxury, chambering or wantonnesse, continually restraining the senses,

ses, parts and members thereof, from being weapons and instruments to let in, or let out sinne; and withholding them from the occasions and opportunities of doing evill,
1 Theff. 4.4,5. Tit. 2.12 Rom. 13.13.

P. What is my dutie in respect of my soule?

M. To be watchfull over it, and over all the powers and faculties thereof, that you grow not loose or secure in sinne; yea to bee circumspect in all your wayes, that you be not deceived by your own deceit-

deceitfull heart, the worlds vanities, and Satans subtleties, *Prov.* 4. 23. *2 Tim.* 4. 5. *Eph.* 5. 17. & 6. 13. to 19.

P. What duties appertain to me in my Christian calling?

M. These seven chiefly.

1. To bee zealous and discrete, humble and sincere, in the profession of Christian religion, *Revel.* 3. 19. *Rom.* 12. 3. *Iam.* 3. 17. *Tit.* 1. 16.

2. Daily to repent of our sinnes, and to cry God mercie by faith in Christ, as wee
sinne

sinne daily, *Matth. 6.*

12.

3. So to live, as those
that looke to die, and
to rise unto judgement,
at the second comming
of Christ, *Acts 17. 30,*
31. & 24. 17, 18. Deut.
32. 29.

4. To mortifie our
sinfull and corrupt na-
ture, 1. by applying to
our selves the com-
mandements, promi-
ses and threatnings of
the word, *Col. 3. 5:* and
2. by denying to our
selves all occasions,
meanes and opportuni-
ties of sinne, *Matth. 5.*
29, 30.

5. To

5. To moderate our desires to the profits, pleasures and honours of the world, (considering the vanity of them *Eccles: 1.2*) and not to be discontent with our present state, nor to covet our neighbours, *Hebr: 13.5. Tit: 2.12. Exod: 12.17. Rom: 7.7.*

6. To make sure unto our selves, our calling, election and salvation, by growing in the number and measure of Christian graces, *2 Pet: 1.5. & 10.*

7. To strive and endeavour to continue
and

and persevere in well-doing, and patient suffering for conscience sake, *Matth: 10.22. Iam: 1.25. Rev: 2.25. 2 Tim. 4.7,8.*

P. And I pray you (good Sir) what duties appertain to mee in my civill calling, course, and trade of life?

M. These seven principally.

1. Diligence & painfulness without idleness, *2 Thess: 3.7,8.*

2. Cheerefulness and joyfulness, without being weary of well-doing, *Deut: 12.7. 2 Thess: 2.13.*

3. Mo-

3. Moderation, without plodding and mollying, carking and caring (through distrust) to the neglect of our bodily health and salvation, *Hebr: 13.5. Matth: 6.33.*

4. Honesty and righteousness, without wronging others, or deceiving them, *1 Thes: 4.6. 12.*

5. Charity, in seeking not our owne profit and good onely, and to be all for our selves, but the benefit of others, *Phil: 2.4. 1 Cor: 10.33.*

6. Sincerity, in performing

forming the duties of
our callings, not as be-
fore men onely, and to
be seene of them; but
as unto God, to ap-
prove our selves to him
Col: 3.22,23.

7. Piety in going a-
bout them, not in con-
fidence of our owne
wisedome, *Prov. 3.5*;
but with praier to God
in affiance of his bles-
sing, *Genes: 24.42.48.*
1 Cor: 3.6.

P. Oh good Sir, this
is abundantly enough to
teach mee to know what
Gods service is, & where-
in it doth consist: now I
pray you affect mee with
Gods

Gods service, and teach me how to be affected, and in love with it?

Seeking to
be affected
with Gods
service.

M. I will: for what good will it doe you to know what Gods service is, except you desire to serve God. For this end therefore you must know & beleieve, consider and lay to heart, certaine motives concerning his service, that may stirre you up to desire, love and affect it; and they are these five; 1. the possibility of serving God; 2. the necessity of it; 3. the excellency of it; 4. the equity of it; and 5. the

5. the reward of it.

P. *How may the possibility of Gods service appeare, and that it is possible for us to serve God here in this world?*

M. Two wayes: 1. by the promise of the Spirit to be given to them that seek it, whereby hee will put Gods lawes in their hearts, and writethem in their inner parts for his obedience and service, *Luke 11. 13.*

Ezek: 11. 19. Ier: 31. 33.

2. By the many examples of godly men, who have beene called by God himselfe, his Servants, as *Moses, Iosh. 1. 1.*

Ioshua:

Ioshuah : ch. 24. 29 : Iob, ch. 1. 8 : David, Psal. 18. 1 : Isaiah, ch. 20. 3 : Zerubbabel, Hag: 2. 23 : and others.

P. How may the necessity of the service of God bee made plaine unto me ?

M. By considering
 1. the commandement of God, which enjoyns it often and earnestly in his word, *Deut: 10. 12. 20. & 6. 13. & 13. 4. Iosh: 24. 24. 2.* The danger of not serving God, for they who neglect it are guiltie of great sinnes, *Iudg: 10. 6. Nebem: 9. 35.* and are
 lyable

lyable to greater punishments. *Deut.* 28. 47.

Rom. 2. 8. and 6. 21.

P. How may the excellency of the service of God be proved?

M. By knowing and laying to heart, 1 That it is no base or meane thing, to be Gods servant: but that it is an honour, and a great favour, *Rom.* 9. 4. *Iosu.* 1. 2.

2. That Gods service is not a bondage but a libertie, *1 Cor.* 7. 22. 3.

That God is the best Lord and Master to serve, and that his wages is the best reward, & surest pay, *Deu.* 10. 20

21. *Col.* 3. 24.

F

P.

P. How may the equity of Gods service appeare?

M. It will easily appeare, that it is equall & just you should serue God if you consider:

1. That God, deserues it of you by his many benefits bestowed vpon you, as namely your creation, *Psa. 100. 2.* and your preservatiō: *Ios. 24. 17:* but specially your salvation: *Luk. 1. 74. 75*

2. That before your conversion unto him, you haue made God to serue with your sinnes, *Isai, 43. 24.* 3. That before your cōversion you served the world, the

the Devill, and your
owne lusts for the grea-
test part of your life, &
too long; and that now
you know not how lit-
tle tyme you haue to
serve him, 1 Pet. 4. 4.
Ezech. 44. 6.

P. *What is the reward
of Gods service?*

M. It is this: God
will not onely graci-
ously accept of our ser-
vice, Ezech. 40. 41. pas-
sing by the failings of
it, 2 Chron. 30. 18: But
will also bestowe upon
his faithfull servants, 1
Temporall things: as
long life, health, wealth,
children, and a good
F 2 name,

name, *Iob. 1. 9. & 42. 10*
Deut : 28. Psal. 112. and
128.

2. Spiritual, as increase
 of grace, and peace,
 joy, and comfort of a
 good conscience: *Prov:*
15. 15: Ps: 119 Isai 56. 6:
7. 2 Cor. 1. 21. Gal. 6. 16.

3. Eternall, which is
 deliverance from all e-
 ternall misery, and par-
 ticipation of all like
 happinesse and glory,
Rom. 2. 7. Math: 25. 34.

P. These are indeede
 powerfull motives to per-
 swade Christians to be af-
 fected with Gods service,
 and (I blesse God) I am
 much moved therewith:
 but

but one thing is yet wanting whereof you told mee, which is the third and last thing in seeking to serve God, namely, Seeking to performe and practise it; I pray you instruct mee therein also.

M. I will, and indeed there is good reason you should learne this lesson too, because the end of your desire of Gods service is to practise it, and it had beene better for you never to have beene affected with the love and liking of Gods service, if you do not performe it to God accordingly.

Seeking to
practise
the service
of God.

Now then in the performance and practise of Gods service, these four things are to be considered and handled: 1, the manner how: 2, the measure wherein: 3, the end whereunto: and 4, the meanes whereby it is to bee done.

P. Sir. I thanke you, and I pray you further instruct mee in each of them, for they are material points indeed; and first tell mee in what manner the service of God is to be performed.

M. The manner of performing service and obe-

obedience to God, consists in these fixe particulars chiefly:

1. Vnderstandingly, with knowledge and judgement, *1 Chron: 28.9. Psal: 47.7. 1 Cor: 14.15.*

2. Humbly, in regard of our inability and unworthinesse to serve him, *Act. 20.19.*

3. Faithfully, with affiance and trust in Gods mercy through Christs merits for acceptance, laying holde on the covenant of grace, *Col: 1.17. Isay 56.6.*

4. Conscionably, in

F 4 obe-

obedienceto God, who
in his word wills and
commands us to serve
him, *Acts 23. 1. Iam:*
2. 11.

5. Holily, with a
religious, godly and
heavenly mind in new-
nesse of spirit and life,
Rom: 12. 1. & chap:
7. 6.

6. Sincerely, and
with an upright and
honest heart, *1 Chron:*
28. 9. Iosh: 24. 14. Gen:
17. 1.

P. *In what measure is
our service to God to bee
performed?*

M. The measure in
which the service of
God

God is to bee performed, may thus be laid downe on this manner:

1. Generally, wee must serve God with all our might, (that is) with all the parts and members of our bodies & with all the powers & faculties of our soules,

Deut: 6. 5. & 10: 12.

Iosh: 14. 8. Num. 14. 24.

2. And more specially wee must serve God, as touching the measure:

1. Cheerfully, & with a willing mind, *Isay 58.*

13. 1 Chron: 28. 9. Psal: 40. 7, 8.

2. Ioyfully, and with

F 5 a

a glad heart, *Psal: 100.*

2. & *119. 132.*

3. Zealously, and with earnest affection, and devotion, *Acts 21.*

20. *Tit: 2. 14. Acts 10. 2.*

4. Constantly, continually, and with perseverance unto the end, *Luke 1. 74, 75. 1 Chron: 28. 7.*

P. Oh this constancy and perseverance is a rare grace indeed, but I feele my heart very fleeting and unsettled; I pray you how may I get to continue in the serving and obeying of God?

M. For this purpose

pose you must do these things:

1. You must give & consecrate your selfe to Gods service, Rom: 6.19. & 12.1. Set your heart and soule to seeke God, Deut: 32.46: and to obey his Commandments, Deut: 32.46. Yeeld your selfe to the Lord, 2 Chron: 30.8. and subscribe unto him, Isay 44.5.

2. You must be rooted and grounded in the knowledge & love of Gods service, Deut: 10.11. & 11.13. Isay 56.6. Eph: 3.17. 2 Thes: 2.10.

3. You

3. You must often renew your promise and purpose, vowe, covenant and oath of serving God, *Psal: 119. 106. & 39. 1. & 17. 3. & 61. 8. Ezra 10. 3. 2 Chron: 15. 32.*

4. You must not be formall and ceremoni-
all onely in Gods ser-
vice, to doe it publike-
ly in the Church one-
ly, or privately in the
family onely, where o-
thers may see you; but
secretly in your closet,
where none is present
but God; and you must
serve God with the in-
tention of your minde,
and

and affection of your heart, carefully & conscionably, 2 *Tim*: 3. 5. *Tit*: 1. 16. *Acts* 23. 1. & 26. 7.

5. You must be jealous and suspicious of your selfe, lest there be in you a deceitfull and an *unfaithfull heart* to withdraw you from Gods service, *Hebr*: 3. 13.

6. You must seriously consider the danger of apostacy, and the benefit of perseverance in Gods service, 1 *Pet*: 2. 20, 21. *Heb*: 6. & 10. chapters: *Matth*: 10. 22. *Revel*: 2. 10.

7. You

7. You must pray to God to keepe you in his name, Ioh. 17. 11. Iude 24 2 Cor: 12. 8, 9.

P. I pray you good Sir, now shew me the end why I must serve God.

M. Not to be justified and saved thereby, for this is to worke for wages as a base servant, and not as a good sonne; nor yet out of any carnall worldly ends or respects, as vaine glory, and the good opinion of men, or worldly profit; but for a threefold end.

1. In respect of God, that hee may be glorified.

ed thereby, whole service it is by appointment, and to whom it is to bee performed,

Math: 5. 16. 1 Cor. 10.

3 I.

2. In respect of others, that they may be either wonne to the same service with us, or confirmed in it, *1 Pet:*

3. 5.

3. In respect of our selves, that wee may make good prooffe of the truth of our faith, and thereby make sure unto our selves the good will of God towards us, and that hee meanes to save us, *Rom:*

12. 1, 2.

Now

P: Now in the last place I pray you shew me, the meanes whereby I may come to practise this service of God.

M: That you may indeede practise Gods service which you knowe and affect, you must doe these things:
1. You must put away, renounce and wholly leave, & shake off your former service of sin, the world, and Satan:
1 *Sā*: 7: 3: else you cannot serue God: *Iosua* 24: 19: You must be purged from dead works: *Heb* 9: 14. you must dye to sinne, 1 *Pet.* 2: 24. Put off the

the old man. Eph. 4. 22.

23. 2 You must seeke to God for grace to enable you to serve him.

Heb: 12. 28. 3. You must stirre up the grace of God in you, & when you have received it, you must use it well, 2.

Tim. 1. 6. Matth. 25. 20.

22.

P. How may we be moved to leave the service of sinne, Satan, & the world?

M. By beleeving, and laying to heart, remembering and considering the sinfulness, and damnable-nesse of that service, together

together with the excellency of Gods service, & remedy, whereof wee have heard before in the motives to Gods service.

P. How may I be moved to seek to God for grace, to enable me to his service?

M. 1. By knowing and feeling your neede of grace, and that without it you are unable to serve God, Luke 17. 10. 2 Cor: 3. 5. 2. By beleeving, and considering the sufficiency and efficacie of grace, to enable you to serve God, and to abide in you, and to keepe you
in

in his service, 2 Cor: 12.

9. 1 Ioh: 2. 27. Ioh: 4.

14.

P. How may I be stirred up, well to use the grace of God when I have received it?

M. By considering,
1. that the grace of God is given to you for this end, namely, that you might serve God with it, Heb. 12. 28 Luk. 19. 13. 2. that God is worthy to be served with the grace which himselfe hath given; for without him we can doe nothing that good is, Revel: 4. 3. That if you will use a little measure

measure of grace, and stirre vp your selfe to serue God with it, then shall your talent hereof increafe, Mat. 25. 20. 21

P. Sir I humbly thanke you for your paynes with me, and patience towards me. I am loth to be overbold with you at once, and to interrupt your studies too long: I hope it will not bee offensiue to you if when I haue sufficiently thought upon these your instructions touching seeking to serue God, (which is the first thing you propounded unto me:) if at another time I repaire unto you, in the second, which

is, seeking to be saved.

M. You shall bee welcome, if you come at the beginning of the weeke, at which time, I haue most leasure. In the meane time, the Lord be with you, and blesse my labours, for the furtherance of you, & the rest of my people, in the service of God, unto salvation, by Iesus Christ.

Amen.

SEEK-

... You shall be
welcome, if you come
at the beginning of
the week, at which
time, I have most
pleasure in the means
the Lord be with you,
and bless my labours,
for the furtherance of
you, & the rest of my
people, in the ser-
vice of God, un-
to salvation, by
Jesus Christ.

SEEK



SEEKING
to bee saved,
when we dye.

Minister.

VWell met (good
Neighbour :)
how have you done,
since you were with
me last, and how doth
your family ?

Parishioner.

*The beter for you (Sir, I
praise God) and for your
good*

good instructions you gave me.

M. Much good may they doe you. I desire, that God may haue the praise of them, and you the profit: I hope, that at least, you remember what was the summe of our conference then.

P. I were much to blame, if I should forget that, being a point that so neererly concerned me, and which you handled so largely: (By your favour) it was this, that I ought to seeke to serve God, while I live in this world. But (good Sir) you

you mentiond there another duty like unto this, which I greatly desire you would instruct mee in at your convenient leisure: If I should not be too tedious, I would resort unto you at the beginning of the weeke for further instruction in that also.

M. You shall not bee troublesome, but welcome; I would I had in my Parish more of your minde, for then should I conceive hope that they minded good things, seeing they inquired after them, and repaired unto mee for private information, o-

G

ver

ver and above my publicke Ministry. If you will (Neighbour) goe home with mee now, and wee will conferre together about it. But can you tell mee, what that second point of Christian duty was?

P. Yes that I can, I thanke God; though my memory be bad enough. It was this, I take it; I must seek to be saved when I die. Me thinkes it is a necessary duty, and it is good reason I should practise it: but I would faine have some good arguments, to binde mee to the practise of it, that I might

*might not faile to doe it,
being so needfull.*

*M. I will satisfie
your desire, and the rea-
sons that I shall pro-
pound unto you to per-
swade you to the pra-
ctise of this duty, shall
be drawne into some
heads, for the helpe of
your memory. The
heads are foure: where-
of the first concernes
God; the second your
selfe; the third other
men; and the fourth
hath respect unto sal-
vation it selfe.*

*P. Which bee those
reasons that concern God,
and which may perswade*

That Christians must
seeke to be
saued, and
why.

me to seeke to bee saved?

M. They are three.

The first is taken
from Gods commandement,
that biddes Christians
*to seeke the Kingdome of God, and his
righteousnesse; yea to
seeke it first, (that is) be-
fore & above al world-
ly things, Matth: 6. 33:
To strive to enter in at the
strait gate, Luke 13. 24:
To labour for the meate,
that endures to eternall
life, Iohn 6. 27: and to
labour to enter into that
rest, Hebr: 4. 11.*

Why Christians must
seeke to be
saued.

The second reason
is drawne from Gods
promise, which is 1. in
generall,

generall, that *they which*
seeke shall finde, *Matth:*
7.7. 2. in speciall, that
they which seeke the Lord
shall finde him, *Ier: 29.*
13. 3. and in particu-
lar, that *they which seeke*
Gods Kingdome, *it will be*
their Fathers pleasure to
give it unto them, *Luke*
12.31,32.

The third argument
is taken from Gods
dealing with sinners, in
his seeking that they
might be saved. For
1. God the Father ex-
postulates with sinners,
why they will dye, and not
be saved, *Ezck: 33.11:*
yea he intreates (by his

Ministers) that they
would bee reconciled to
God, 2 Cor. 5. 20. 2. Je-
sus Christ came to seek
and save lost sinners, Luk:
19. 10: yea hee invites
them to come unto him,
(that is) to beleeve in
him, that they may be
eased, and saved, Matth:
11. 28. Iob. 6. 35. And
3. the Holy Ghost
strives with them by
exhortations, Gen: 6. 3:
and testifies to them,
(that is) forewarnes and
chargeth thē by threat-
nings, that they would
bee converted, to the
end they may be saved,
Nehem. 9. 30. 1 Thess: 4.
6.

6. Now there is no reason that God should seeke to us to be saved; and not we to him.

P. What is the reason that concernes our selves, that may move us to seeke to be saved?

M. It is this: wee must seeke to be saved, because wee neede to seeke it, and we neede to seeke for salvation; partly, because we are (by nature) ignorant of the way thereunto, 1 Cor: 1. 22, 23. & 2. 14: (and the Divell seekes to keepe us in this ignorance, 2 Cor: 4. 4:) partly, because salvati-

on will not be obtained without diligent seeking, for *the violent take it by force*, Matth: 11.12: and partly also, because, if we doe neglect to seeke salvation, we sinne fearefully, and cannot escape condemnation, Hcbr: 2.4. Iohn 3. 19.

P. *What is the reason to perswade me to seeke for salvation, that is taken from other men?*

M. It is this. First, Gods Ministers doe seeke us, that we might be saved, 2 Cor: 12.14. for *they beseech us to bee reconciled to God*, 2 Cor:

5.20: they exhort us to
save our selves from the
wicked generation of this
world, *Acts 2.40*: yea
their hearts desire and
prayer to God for us is,
that we might bee saved,
Rom: 10. 1. And there is
no reason, that Mini-
sters should bee more
carefull of our salvati-
on, than wee of our
owne. Secondly, the
Church of God in all
ages, hath afforded ma-
ny memorable exam-
ples of holy people
that have sought for
salvation, and found it,
Acts 2. 37. & 16.30.
Hebr: 11.6.

P. What is the fourth and last reason, taken from some consideration concerning salvation it self?

M. It is this: You ought to seeke for salvation, because it is worth your seeking; for it is called by way of excellency, so great salvation, Hebr: 2. 4: the salvation of God, Acts 28. 28: yea salvation with eternall glory, 2 T. m: 2. 10

P. These indeed are good arguments to prove, both that I must seeke it, and why I must: but when must I seeke it?

M. Though I say
you

you must seeke to bee
saved when you dye; I
doe not meane, you
must seeke when you
dye; but that you must
seeke to bee saved,
while you live. You
must *seeke God while hee
may be found, Isay 55.5:*
and God will be found
in this life; for *now is the
day of saluation, now is
the accepted time, 2 Cor:*
6.3: for now the means
of grace are afforded
unto us, in the use of
Gods ordinances, ap-
pointed for that end.
Dives was carryed to
hell when he dyed; and
out of it there is no re-
demp-

demption, *Luke* 16.23.
 26. The foolish vir-
 gins wanting oyle in
 their lampes, when the
 bridegroom came,
 were shut out of the
 bride-chamber, though
 then they desired to get
 oyle, *Math.* 25.12.

P. But I pray you
 (good Sir) how, and by
 what meanes may I seeke
 for salvation?

How Chr-
 stians must
 seeke to be
 saved,

M. Even in the
 same manner, and by
 the same meanes, that
 I taught you to seeke to
 serve God; namely by
 seeking 1. to know the
 chiefe points of the do-
 ctrine of salvation: 2. to
 affect

affect and desire it : 3.
to get and obtaine sal-
vation.

P. I pray you then Sir
in the first place tell me,
what are the chiefe poynts
of the doctrine of salvati-
on, that are to be knowne.

M. They are three,
for we must knowe &
belecue: 1. What it is
to bee saved, and this
wee may knowe, for
God hath ordayned
meanes to giue vs know-
ledge of salvation, Luk.
1. 77. And to shew us
the way of it. Act, 16.
17. 2. The severall
degrees, by which sal-
vation is attayned,
which

To know
the chiefe
points of
salvation.

which is not all at once: 3. The meanes whereby it is effected and brought to passe, in these severall degrees.

P. Sir, (*I thinke*) I knowe already the first poynt, which is, what it is to be saved, (*namely*) it is to bee freed from hell and damnation.

M. It is something which you say; but that is not all. For to bee saved is not onely to bee freed from all eternall cursednesse, which is to escape the damnation of hell: Math. 23, 33. to be delivered
from

from the wrath to come,
1, Thes. 5. 10 : to haue
your soule saved from
death eternall : Iam: 5.
20 : and to be kept that
yee perish not, nor be con-
demned, Iohn 3 : 16, 17.
But to bee saved is to
partake of all eternall
blessednesse in another
life and world, which
is, to obtaine eternall glo-
ry: 2. Tim : 2 : 10 : to
inherit the kingdome of
God, Math : 25 : 34 : to
enter into our Masters
joy : Math : 25. 34 : to
bee ever with the Lord
Christ : 1 Thess. 4 : 17.
Ph 1 : 1, 23 : namely, to
behold and partake of
his

his glory, *Iohn 17. 24.*

P. I perceive now my failing, and it must needs be so, as you say, touching the nature of salvation: but I pray you also proceed to the second general point of the doctrine of salvation, to shew me what are the degrees, by which it is attained.

The degrees of
salvation.

M. They are three.
1. In this life, *Luke 19.*
9. 2. At the end of this
life, *Acts 7. 59.* 3. At
the end of the world,
Hebr: 9. 28.

P. What degree of salvation is attained unto in this life?

M. It hath three branches. I.

1. Iustification, whereby the faithfull are fully acquitted and discharged, from the guilt and punishment of all their sinnes, by free pardon and forgiveness of them all, and whereby also they are accepted as righteous in Gods sight by the merit of Christs righteousness, both of his life & death imputed unto them, *Mat: 9. 2. Rom: 3. 25. & 4. 6, 7. 2 Pet. 1. 1.*

2. Reconciliation, whereby sinners being freed from Gods anger and displeasure, justly incurred and provoked by

by their finnes, they are againe received into his love, favour, and friendship, *Matth: 3. 17.*
Col: 1. 21.

3. Adoption, whereby of the children of disobedience, of wrath, and of the Diuell, (which they were in *Adam*, and by their finnes, *Ephes: 2. 2.* & *5. 6.* *Ioh: 8. 44*) they are made the children of God, and heires of the Kingdome of heaven, *Gal: 4. 4.* & *5. 6.* *Eph: 1. 4, 5, 6.*

P. What degree of salvation doe the faithfull attaine at the end of this life?

M. It

M. It is this. First, and generally, they depart in peace, *Luke 2.29*: for their soules are parted from their bodies in Gods favour; they are carried to heaven, *Luk:16.22*, and received thither, *Acts 7.50*: They dye in Christ, *1 Thess. 4.16*: they sleepe in Iesus, *verse 24*: they dye in the Lord, *Revel. 14.13*: they dye the death of the righteous, *Num:23.10*: they depart to the Father, *Iohn 13.1*. As soone as they are departed this life, their soules are with Christ in Paradise, which is Christs Kingdome,
Luke

*Luke 23. 42. 43 : even when their bodies are unburied, or lye in the grave : and therefore this salvation is called the *salvation of the soule*, 1 Pet: 1.9. Heb: 10.39: for the *spirits of just and perfect men are in heaven*, Hebr: 12. 25. And well may the faithfull *depart in peace* when they dye, seeing when they lived they were *justified by faith*, and *had peace with God*, Rom. 5.1: Good cause have they, (if they forget not to consider it) not to feare to dye, seeing they know, that the*

sting

sting of their death is taken away, 1 Cor: 15.55, by Christ, who through his death hath overcome him that had the power of death, (that is) the Diuell, Hebr: 2.14: and seeing they are perswaded that death shall not separate them from the love of God which is in Christ Iesus, Rom: 8.38,39.

Secondly, and more specially: 1. The bodies of the faithfull at the end of this life, are at rest from their labours paines and diseases, and are free from sense of all miseries and vexations, Revel: 14.13. Isai:

56. 1, 2. 2. Their
soules are wholly freed
from originall and na-
turall corruption; for
the flesh which was
therein while they liv-
ed, is wholly killed &
destroyed. For they
are carryed into hea-
ven *Luk: 16, 22.* into
which *no uncleane thing*
can enter: Revel: 21:27.

1 Cor: 15. 50.

P. *And what de-
grees of salvation doe the
faithfull attaine unto, at
the end of the world?*

M. It consists of 2
branches, whereof the
first concerns the bo-
dy; the second belongs
to

to the foule and bodie too.

P. What happines receives the body at the end of the world?

M. It is this: Of a naturall, dead, weake, corruptible, and mortall body, (which it was when it was alive in the world, and lay in the grave) it is raised a spiritual, living, strong, incorruptible, and immortal body; and being raised from death to life, it is restored to its former being and shape, complexion and proportion, yet without any defect or blemish,

mish, in a most comely manner; for it is a glorified body, 1 Cor: 15. 42. to 46.

P. Yea but it seemes to naturall reason an impossible thing, for a dead body to rise and live againe?

M. True: but Christians know by the light of the holy Scriptures, that the dead body shall rise from death to life, not by any power in it selfe, or by the meanes of any naturall cause; but by a supernaturall, even the power of God, Matth: 22. 29. Iosh: 22. 1 Thess: 4. 16.

P. How

P. How may I bee
drawne better to beleewe
the Resurrection from the
dead?

M. By these seaven Reasons.

1 The testimony of
Christ, who sayd, that
all that are in the graves
shall heare Christs voyce,
and come forth unto the
Resurrection: Iohn 5, 28
29.

2 The promise of it
made by God unto the
Patriarks, Act, 26: 6:
7: 8.

3 The faith & hope
of Gods children, who
in all ages beleevd it,
hoped and lookt for it,

H

Acts

Acts 23: 6: & 24: 15.
Iohn 11: 24.

4 The practise of many Heathen, who in hope of the Resurrection, *washed* the dead bodyes of their freinds departed, before they buried them, *1 Cor*: 15: 29. & *Acts* 9: 36.

5 The prooffe and experience of many recorded in the Scriptures, who have risen from death to life, *Mat*. 27: 52: 53. *Ioh*. 11: 35.

6 The appoynting of a day of iudgment, at the second comming of Christ: *Act*: 17. 30, 31, 32. *Ioh*: 5: 28: 29. *Dan*: 12. 2.

7 The

7 The Resurrection of Christ himfelfe from death to life, to be the *first fruits of them that sleepe*: 1 Cor: 15: 20. 1 Thes: 4: 14. 1 Pet: 1. 3. For the gathering in of the first ripe fruites, doe giue hope to the husbandman, of ripening & gathering in of the rest afterwards.

P. *Indeed these Reasons cleerely and unansweredly doe prove that the dead shall rise againe, and that there shall bee a Resurrection from the dead. But you sayd it was a branch of happines unto*

H 2 the

the faithfull, that their bodies rose from death to life, how may this bee proved?

M. This also may be sufficiently proved out of the Scripture, and that, by these 7 reasons also.

1 Because it is said that they are counted worthy of the Resurrection: Luke 20, 35. Therefore the Resurrection is a favour, & consequently a branch of happinesse unto them.

2 Because they are called the children of the Resurrection, Luk: 20: 36. and they are so called

led (as in other respects
so in this) because they
rise *Gods children*, (as
they lived and dyed) &
are in his favor, which
is a great happinesse.

3. Because they are
said to be *equall to the
Angels*, (when they are
raised) *Luke 20. 36*: and
the Angels are happy,
for nothing but happi-
nesse can befall them.

4. Because the Apo-
stle saith, that if the
faithfull did not rise,
they *were of all men most
miserable*, *1 Cor: 15. 19*:
therefore because they
doe rise againe, they
are happy.

5. Because when they are raised from death to life, they are called *blessed*: for Christ will call unto them, and say, *Come ye blessed of my Father, Matth: 25. 34.*

6. The resurrection from the dead is a degree of happinesse, because (as it hath beene said before) the naturalnesse, weaknes, corruption and mortality of the body is abolished and destroyed; and by the resurrection, it is made a spirituall, strong, incorruptible, and immortall body; yea it is raised a *glorified*

*ed body, to be made fit
to enter into and enjoy
the glory of heaven,
1 Cor: 15. 41. 50.*

7. And lastly, the
resurrection of the bo-
dy from death to life,
is a degree of happines
because the assured ex-
pectation of it did work
in the faithfull, both
more grace, and also
more peace and com-
fort in their conscien-
ces, *Acts 24. 15, 16.
Psal: 16. 9. 1 Thess. 4.
17.*

*P. Sir, I cannot deny,
but these reasons doe prove
the point most cleerely:
but one thing there is, that*

I am not as yet resolved of, namely, I would faine learne, how the resurrection from the dead should be a happines to the faithfull, more than to the wicked and unfaithfull; for all both good and bad arise.

M. It cannot be denied, but all both good and bad, just and unjust, must arise from death to life, Iohn 5. 28. Acts 24. 15: but though this be true, yet there is a great difference in their rising, and this difference shewes the happinesse of the one, and the unhappinesse of the other.

P.

P. *Wherein, I pray you, is the difference betwixt the resurrection of the godly and of the wicked?*

M. It appeares specially in three things.

1. All arise not the same manner of persons, for some rise *just*, and godly, as they lived and dyed, *Luke 14. 14*: yea they rise *Gods children*, *Luke 22. 36*: but others rise *unjust*, unrighteous and wicked, as they lived and dyed, *Acts 24. 15*.

2. All arise not by the same meanes; for the godly arise by

H 5 Christs

Christs mediation and resurrection, as his members, 1 *Thess*: 4. 14. 1 *Pet*: 1. 3, 4. 2 *Cor*: 4. 14. But the wicked arise from death to life onely by Gods power, and as his creatures.

3. All arise not to the same end, for the godly arise to the resurrection of life, and eternall blessednesse, *Ioh*: 5. 29. *Matth*: 25. 32. 34: To shine as the brightness of the firmament, and as the starres for ever and ever, *Dan*. 12. 2. Whereas the ungodly arise to the resurrection of condemnation, *Iohn* 5. 29:

29: and to shame and everlasting contempt, Dan:

12.2.

Some also have thought, that there is a fourth difference betweene the resurrection of the just and unjust, (namely) that *the dead in Christ shall arise* before them that have dyed out of him: and for that they alledge a place in *S. Paul, 1 Theff: 4.16.*

But I answer, though it be not a thing improbable, that the godly shall arise before the wicked, yet doe I not thinke that that place proves

proves it; because that place speakes not of an order betwixt the rising of the godly and wicked; but of an order betwixt the dead in Christ, and the living in Christ at his second comming: and that order is, that the dead in Christ shall not prevent, (or goe before unto heaven and happinesse) the living, or them that shall be alive at Christs second comming.

*P. But I pray you forget not that degree of happinesse, whereof both the soules and bodies of the
godly*

*godly partake at the end
of the world.*

M. This happi-
neſſe hath 6 branches:

1. Both ſoule and
body ſhall bee joyned
together, even the *very*
ſame, *Iob* 19. 25, 26.

2. They ſhall bee
freed from *ever dying*
any more, *Luke* 20. 36.

3. They ſhall be per-
fectly ſanctified with
that measure of grace
whereof a creature can
be capable for the fit-
ting of him to enjoy
the heavenly glory,
1 Cor: 15. 49.

4. Being ſanctified,
they ſhall be tranſlated
and

and received into the
kingdome of heaven,
Matth: 25.34.

5. Being translated,
they shall partake of
glory with God and
Christ, *Iohn 17.24.*

6. Partaking of hea-
venly glory, they shall
enjoy it for ever, *1 Thes:
4.17.*

P. These indeede are
excellent degrees of hap-
pinesse, (the Lord fit us to
partake of them.) but I
pray you remember to
shew mee the third gene-
rall point necessary to be
knowne in the doctrine of
salvation; which was, the
meanes whereby it is effe-
cted;

*eted, and brought to passe
in the severall degrees
thereof.*

M I will, (by the
grace of God:) These
meanes are certaine a-
ctions of God.

Ther means
whereby
saluation
is effected.

P. What are the acti-
ons wrought by God, that
bring to passe mans sal-
vation?

M. They are actions
that properly belong
to the severall Persons
of the sacred Trinity,
namely 1. God the Fa-
ther; 2. God the Sonne;
and 3. God the Holy
Ghost.

P. What were the actions
of God the Father, where-
by

by mans salvation was effected?

M. Twofold: 1. In respect of Christ, his appointing and sending him into the world to save it, Iohn 3. 16: and his setting him in the office of his Mediatorship, Ioh. 6. 28. Matth: 3. 17. 2. And in respect of the faithfull, his justifying of them, his being reconciled unto them, and his adopting of them to be his children, and heires of heaven, whereof you have heard before in the degrees of salvation.

P. What

P. What were the actions of God the Sonne, which hee did to bring to passe our salvation?

M. They were those, whereby hee merited and procured, that the Elect should be surely brought into Gods favour againe, and safely carried to heaven; for he is called the Author of our salvation, Hebr: 5. 9; and the Captaine of our salvation, Hebr: 2. 10. And hee is called a Saviour, and our Saviour, 23 times in the New Testament. And these actions of Christ concerned either

ther 1 his conception and birth : or 2. his life : or 3. his death: or 4. his resurrection: or 5. ascension: or 6. his sitting on Gods right hand.

P. What was Christs conception and birth, and the merit of them to our salvation?

M. Christs conception and birth was his incarnation, whereby he tooke into the unity of his Person, (being the Sonne of God) the man then in framing in the wombe of the Virgin *Mary* : By this (being a great abasing
to

to him, *Phil: 2. 6, 7.*
Hebr: 2. 14:) he merited
and procured, that our
originall sinne, wherein
we were conceived and
borne of our parents,
should be pardoned and
purged, *Psal: 51. 3.*

*P. What were the acti-
ons of Christs life, where-
by hee wrought our salva-
tion?*

*M. They were these
principally.*

*I. In his life hee was
just & righteous, 1 Pet.
3. 18: for hee knew no
sinne experimentally,
2 Cor. 5. 21: But was
holy, and separate from
sinners, Hebr: 7. 26: Hee
was*

was Gods righteous servant, Isay 53.11: He was made unto us righteousness, 1 Cor: 1.30: That by the imputatiō of the merit thereof to all true beleevers, their imperfect righteousness might be covered, and they therein accepted, and presented as faultlesse, Jude verse 24: holy and without blame, Eph: 5.25: Yea that hee might establishe them unblameable in holines before God, 1 Thess: 3.13.

2. In his life, Christ made many heavenly prayers to God his Father,

ther, for his Elect; and by them Christ merited, that their *faith might not faile*, Luke 22.

32: nor they fall from grace; but be brought safe to glory in heaven, *Ioh. 17. 11. 24.*

3. In the life of Christ
1. hee endured much poverty, *Mat: 8. 20: ha-ving not a house to put his head in* of his owne, though he were Lord of all, *Acts 10. 36.* 2. Hee was much shamed and disgraced, being *revi-led and rayled upon*, *Mat: 27. 30.* And 3. he was put to much paine, be-
ing buffeted and scourged,
Matth:

Matth: 27.26. Ioh: 19.1.

Matth: 26.6,7. But Christ merited and procured for us hereby, that by his povertie we might be made rich, *2 Cor: 8.9:* that by his disgrace wee might be honoured with this prerogative of being Gods children, *Iohn 1. 12:* that by his stripes we might be healed, *1 Pet: 2.24:* And that all our afflictions might be sanctified and seasoned, to our reformation and consolation in Christ.

P. What was Christs action at his death whereby he merited our salvation?

M,

M. He willingly laid
downe his life, when (by
his divine power) hee
might have held it, and
none could have taken it
from him, Iohn 10. 17.

1 Iohn 3. 16. Hereby
Christ offered up him-
selfe a propitiatory sa-
crifice to God his Fa-
ther, for the *ransome* of
mankind, Gal: 4. 5. Heb:
10. 6, 7, 8: and here-
by hee redeemed the
Elect from the second
death, which is dam-
nation, and from the
tyranny of the Divell,
Hebr: 2. 14. Iam: 5. 20.
Acts 26. 18.

P. What was Christs
resur-

resurrection, and the merit of it for our salvation?

M. Christs resurrection was the freeing of himselfe from the power of death, under which hee was held in the grave, some part of three dayes; and the uniting againe of his soule which was in heaven, to his body which lay in the grave: Christ merited hereby, that the faithfull should rise againe from death to life, as members of his mysticall body, and be begotten to a lively hope of their owne resurrection

ction by the power of
his, 1 Cor: 15. 19, 20.
1 Pet: 1. 3. 1 Thess: 4.
14.

*P. What was Christs
Ascension, and what did
he merit thereby, tending
to our salvation?*

*M. Christs Ascen-
sion was his leaving to
live any longer on the
earth as man, and his
entring into heaven
both in soule and bo-
dy, there to continue
till the end of the
world, Acts 1. 9, 10,
11. Hebr: 4. 14. By
Christs Ascension into
heaven, he tooke pos-
session of it for the
I faith-*

faithfull, that at the end of their lives, he might receive their soules thither, *Acts 7.59*: and at the end of the world he might receive into it both their soules and bodies, *Iohn 14.2. Heb: 6.20.*

P. What was Christs sitting on the right hand of God the Father in heaven? and what did hee merit thereby for our salvation?

M. Christs sitting on the right hand of the Father in heaven, is his partaking (as man) of heavenly glory, farre above all creatures,
Hebr:

Hebr: 1. 3. The merit thereof, is his *Intercession* for us, *Hebr. 7. 24, 25*: for in heaven hee continually *appeares in Gods presence for us, Heb: 9. 24*: to present all his merits unto God his Father, for our benefit; that God beholding the worth of them, hee might continually apply the vertue and benefit of them, to the conversion and salvation of his Elect, successively to the worlds end.

P. Now you have shewed me, what were the actions of God the Father,

1 2

and

and God the Sonne, which they wrought for the effecting of mans salvation; I pray you also tell mee, what were the actions of the Holy Ghost for that end?

The actions of the holy Spirit for effecting mans salvation.

M. They were of two kindes: 1. Such as he wrought in Christ, that was to be the Saviour of the world: and 2. such as hee wrought in them that are to be saved by him.

P. What were the actions, wrought in Iesus Christ by the Holy Ghost, for the bringing to passe of mans salvation?

M. They were three:
I. the

1. the sanctifying of the
seed of the woman,
for the framing of his
body thereof, as hee
was man, *Luke 1. 35.*

2. The declaring of
him to be the Saviour
of the world, by descen-
ding upon him like a dove,
Matth: 3. 16. Iohn 3. 33.

3. The filling of him
with the gifts and gra-
ces of the Spirit above
measure, *Iohn 3. 34:* and
above his fellowes, *Hebr:*

1. 9.

P. *What are the acti-
ons of the Holy Spirit,
which he workes in them
that are to bee saved, for
the effecting thereof?*

I 3

M.

M. They are two.

1. Regeneration, or bringing them into the state of grace. 2. Preservation, or keeping them therein.

P. Sir, I have heard much of Regeneration, but I doe not well understand it: I pray you therefore cause mee to understand better what it is?

The Rege=
neration
of the ho=
ly Spirit.

M. Regeneration is an action of the holy Spirit, whereby Christians are begotten again, borne againe; and renewed, or made new againe, 1 Pet: 1. 3: Iohn 3. 5. Tit. 3. 5.

P. Wherein doth the
holy

*holy Spirit regenerate
Christians ?*

M. Not in making new the substance of their soules, nor in enduing their soules with new parts, powers and faculties : But Regeneration consists in healing and recovering, rectifying and amending, purging and sanctifying (with a new supply of grace) the former parts, powers and faculties, that were wholly depraved, and corrupted with sinne, through *Adams* disobedience, *Ecclesiast: 7.*

29.

I 4

P.To

P. To what end doth the holy Spirit regenerate Christians by his grace?

M. For a twofold end, in respect of themselves.

P. Which is the first?

M. To enable them to serve God sincerely and acceptably in this world, *Hebr: 12.28: in newnesse of spirit, Rom: 7.6: and in newnesse of life, Rom: 6.4.* For they are created (anew) in Christ Iesus unto good workes, which God had before ordained that they should walke in, *Eph: 2.10.* This they could not doe, as they were begotten

gotten of their parents,
for so they were *begotten in sinne*, Psal: 51.5:
and *borne of*, and *after the flesh*, Iohn 3.3. Gal. 4.
29: *which cannot please God*, Rom: 8. 8. And
therefore to the end,
they may bee fitly dis-
posed, and effectually
enabled, to doe the ho-
ly duties of Gods ser-
vice, they must be made
new men and women: for
the image of God,
which (through *A-*
dams sinne) was defa-
ced in them, as touch-
ing right knowing, wil-
ling and doing Gods
will, must againe be re-

I s *newed*

newed in them, Col: 3.

10. Eph: 4. 24.

P. What is the second end, why the holy Spirit doth regenerate Christians?

M. It is, to order them, and to set them in the way to heaven; which is, to make them meete partakers of that inheritance, Col: 1. 12. For without holinesse no man shall see the Lord, Hebr: 12. 14. Into the new Ierusalem of heaven, shall in no wise enter any uncleane thing, Revel. 21. 27. And flesh and blood cannot inherit the kingdome of God, 1 Cor:

15.50. Now they can not goe to heaven as they are begotten of their naturall parents; for so they are the *children of disobedience*, Eph. 5.6: the *children of wrath* Eph: 2.3: and the *children of the Divell*, Iohn 8.44. And therefore to the end they may be made capable of salvation, they must by the holy Spirit be turned from darkenesse to light, and from the power of Satan unto God, that they may rece:ve an inheritance with them that are sanctified, Acts 26.18, 19. For holinesse is the way

way to happinesse, and grace unto glory.

P. But by what meanes doth the holy Spirit regenerate Christians, and make them new?

M. By the incorruptible feede of the word of truth, Iam: 1. 18: which is the word of God: 1. Pet. 1. 23. which is the Gospell, 1 Cor. 4. 15. 1 Pet. 1. 23. which is the Preaching of Iesus Christ: Rom. 16. 25: and of salvation: Act. 13. 26. In whom they are begotten againe: 1 Pet. 1. 3. and created anew: Eph. 2. 10. And therefore you ought carefully

fully to attend upon this ordinance, which is the power of God to salvation to them that beleeve: Rom. 1. 16.

P. I pray you Sir, What is Preservation, which, you said, was the second action of the holy Spirit, which he workes, to bring to passe mans salvation?

M. Preservation, is an action of the holy Spirit, whereby he upholdeth them that are regenerate, that they fall not away from grace, but be kept to continue therein.

That the regenerate
are

The Preservation
of the Spirit

are kept in the state of grace, is plaine by S. Peter, who saith, that they are kept unto salvation, 1 Pet: 1.3.5. And that they doe receive the end of their faith, which is the salvation of their soules, verse 9. And that they are kept thereunto by the holy Spirit, is as plaine by the same Apostle, where he saith, they are kept by the power of God, 1 Pet: 1.5: which is the power of the holy Ghost, Rom: 15. 13. For they are led by the Spirit, Gal: 5. 18: They walke in the Spirit, Gal: 5. 16. Rom. 8. 14. They

They live in the Spirit,
Gal : 5. 25 : They are
sealed by the Spirit, Eph:
1. 13: strengthened by the
Spirit in the inner man,
Eph: 3. 16: And they are
sanctified by the Spirit
wholly, and preserved
blamelesse unto the com-
ming of our Lord Iesus
Christ, 1 Thess: 5. 23.
2 Thess: 2. 13. And if
the regenerate bee kept
by the holy Spirit un-
to salvation, then (in
respect of Gods keep-
ing) can they not fall
from grace, to misse sal-
vatiō in the event & end

I know the strongest
Christian is not able to
stand

stand of himselfe, for
even *hee that standeth*
must take heede lest hee
fall, 1 Cor: 10. 12: And
therefore *hee must not be*
high-minded, but feare,
Rom: 11. 20.

I acknowledge also,
that there is nothing in
grace it selfe, (as it is
mans) but that it might
faile; for it is received
but *in part* in this life,
1 Cor: 13. 9. And that
which is but in part, is
imperfect; and that
which is imperfect,
may (of it selfe) faile.
Neither is there any
thing in the particular
grace of faith, but that
it

it might faile too; for *Peters* faith might have failed, if Christ had not prayed that it might not faile, *Luke 22.32*: (and *Peters* faith was the same, (for nature and kinde) with the faith of all that are regenerate.) But though both these be true, both of grace generally, and of faith particularly; yet for all this the truely regenerate do not fall from grace; but are preserved therein: for first, touching grace in generall, I say, that it failes not; for it is *the anoynting which they receive,*
and

and which abides in them
1 Iohn 2. 27 : and that
which abides, failes
not: for by it they are
strengthened and preser-
ved to Gods heavenly
kingdome, 2 Tim: 4. 18.
Secondly, touching the
particular grace of
faith, I say, that that
failes not neither: 1. be-
cause Christ *prayed* not
onely for *Peters* faith,
that it might not faile;
but for the faith of all
the Elect and Regene-
rate, that theirs might
not faile; for he prayed
that they might all *bee*
kept by the Father in his
Name, that they may *bee*
one

one in God, as the Father
and the Sonne are one,
Iohn 17. 11. 15. 20, 21:
And Christ was heard
and answered in all his
prayers, *Iohn* 11. 42.
2. The faith of the re-
generate failes not in
the end, because they
are kept by the power of
God through faith, *1 Pet*:
1. 5. Now if they bee
kept through faith, then
must they keepe the
faith, and be kept in it
also, else they cannot
attaine salvation in the
end: for if the regene-
rate doe receive the sal-
vation of their soules as
the end of their faith,
1 Pet.

1 Pet: 1. 9 : then must they by some meanes keepe their faith to the end.

I know and confesse, that there bee many which thinke of themselves, that they have indeede the true faith and grace, (and so are thought by others to have it) when indeede they have it not; and these (after a sort) may be thought to fall from faith and grace, because in time they discover their hollownesse; for their *faith workes not by love*, Gal: 5. 6: nor their *love by obedience*, Iohn

14.15 : Nor is their obedience a sincere endeavour to keepe all Gods cōmandements, *Iam: 2.10.* But this can not be called truely falling from grace; (because they had not grace indeed, and they cannot fall from that they had not:) but from the profession of grace and faith. And therefore for all this, they that have true grace, doe by Gods power keepe it, and persevere in it; for *Paul did fight a good fight, he finished his course, and kept the faith, 2 Tim: 4.6.* They doe not withdraw

withdraw themselves, but beleeve to the salvation of their soules: Heb, 10, 28: therefore they beleeve to the end.

P. Meethinkes you prove this poynt so directly by the word, that I cannot tell what to say to the contrary: but there bee many learned men of a contrary mind, and therefore I pray prove it unto me by some reason also.

M. I will, and it shall be by this which shall include diverse branches.

If the regenerate be not preserved by God in the state of grace, so
as

as they shall certainly
bee saved in the end,
then it is either, 1 be-
cause God cannot keep
them, or 2 because he
will not keepe them;
or 3 because they haue
no neede of his keep-
ing: or 4 Because God
thinks it best, to leaue
every man to himselfe,
to keepe himselfe; and
to the use and choice
of his owne freewill, to
persevere in grace, and
faith, or to fall from
it.

But neither of these
are true, as shall ap-
peare in the particu-
lars.

There-

Therefore the Regenerate are preserved by God, in the State of grace unto the end.

These foure particulars, on which the truth of this argument doth stand; shall all be proved in order.

I That God is able to keep the regenerate in the state of grace, is plaine by *Paul* who saith, that *God was able to keep that which he had committed unto him*: 2. *Tim.* 1. 12: By the Apostle *Iude*, who saith that *God is able to keepe them from falling*: *Iude* v. 24. And no marvell seeing they

they are in *his Fathers hands and in his*, Christ saith *none is able to pluck them out of his, or his Fathers hands*, Iohn 10.28 29: and therefore they shall never perish, *ibid.*

2 That God is willing to keepe the truly Regenerate that haue grace indeede, is as e-
vident by Saint Paule,
where he saith, *that God shall confirme them unto the end*, 1 Cor. 1.4. 8.9.
He that had begun a good worke in them, will performe it untill the day of Christ: Philipp. 1. 6.
and God is faithfull,
who shall stablsh them
K and

and keep them from evil,
2 *Thess*: 3. 3: and Paul
affirmes, that God would
preserve him to his hea-
venly kingdome, 2 *Tim*:
4. 18.

3. That the rege-
nerate had neede to bee
kept by God, in the
state of grace, will ea-
sily be proved, if wee
consider, 1. that their
corrupt nature, and *in-
fidelity* (a fruit of it) are
not quite subdued in
them as long as they
live, *Rome*: 7. 17, 18. *Heb*:
3. 12. 2. That grace is
but imperfectly recei-
ved in this life, as hath
been shewed even now.

3. That

3. That Sathan seekes to *winnow* them, that *their faith might faile*, Luke 22. 32. And lastly, that they are subject to many afflictions and persecutions, which make many *fall away*, *Matth: 13. 21. Luke 8.*

13.

4. That God doth not thinke it best to leave every man to himselfe, to keepe himselfe, and to the use and choice of his owne freewill, to persevere in grace and faith, or to fall from it, shall bee prooved by two Reasons.

P. Which is the first?

M. If man were left by God to the use and choise of his owne free will to keepe himselfe, and to persevere in grace, or fall from it, then would these two great mischiefes follow thereupon: 1. that then not God, but man himselfe, should make the difference betwixt him that perseveres, and him that fals away. But this is denyed by *Paul*, who saith, *It is not in him that willeth, nor in him that runneth, but in God that shewes mercie, Rom: 9. 16.* And againe,

gaine, *Whom makest thee
to differ from another,
and what hast thou, that
thou hast not received?*

1 Cor: 4.7. 2. This mischief will follow thereupon also, that not God, but man himselfe must have the chiefe praise of his owne salvation. Indeed God might have some thanks: 1. for appointing and sending a Saviour into the world: 2. for offering grace and salvation to man by him: and 3. for moving him by his Spirit to beleeve in Christ, that hee may

be saved. But that hee doth indeede actually consent to the motion of grace and receive it, doth indeed beleeeve in Christ, and actually persevere in grace: so as to be saved in the event, this proceeds from himselfe meerely, and onely from the good use and choise of his own freewill, when God left him to himselfe to beleeeve or not beleeeve, and to persevere or not persevere: and therefore himselfe must have the chiefe praise of his being saved; and not God, who
of

of right is to have all the glory, of the beginning, proceeding, and accomplishing of the worke of our saluation.

P. I pray you giue me also the second reason, why God thinks it not best, to leave every man to himselfe, to persevere or fall from grace.

M. If every man were alike left to himselfe, and to the use & choice of his owne free-will, to persevere or not persevere, and none were actually kept unto saluation, nor effectually caused by the

K 4 holy

holy Spirit to persevere in grace to the end, so that in the event they might certainly be saved, then were it uncertayne, whether any man should in the event be saved or no; (for it is uncertaine in respect of the event, whether any man should persevere in the faith or no, because it is uncerteine whether any man should well use his freewill to persevere or no:) and if it were uncertaine, whether any mā should be saved or no in the event, then were it uncertaine, whether the
blood

blood of Christ shedd
on the Crosse for mans
salvation^e, should bee
spilt in vayne or no.
For salvation is pur-
chased by *Christs bloud*
onely, *Act. 20. 28, with-*
out it there is no remis-
on : Heb. 9. 14. 22. And
they onely that *perse-*
vere in the faith shall be
saved : *Mat : 10. 22.*
Reve : 2. 10. and there-
fore the Regenerate
are preserved in the
state of grace by the
holy Spirit, to the end,
that Christ may not die
in vayne, nor the salva-
tion of the Regenerate
be uncertaine, nor the
chiefe

chiefe prayse of their salvation redound to themselves, but to God onely and wholly.

P. Sir I thanke you, I am fully satisfied in this poynt : you have sayd enough, touching the first point of seeking to be saved; which was seeking to know the chiefe points of the doctrine of salvation : The last branch whereof was, the meanes whereby mans salvation is effected. I pray you now proceede to the second point, which is, seeking to be affected with salvation.

Seeking to
be affected
with sal-
uation.

*M. That you may be
moved*

moved to desire to be saved, and to affect it, you must consider these foure things chiefly: 1. the possibility of attaining it: 2. the necessity of getting it: 3. the excellency of it, when it is had and enjoyed: and 4. the certainty of holding it when wee have it.

P. How may it be proved, that it is possible for us to bee saved, if wee seeke it?

M. By these reasons.

1. Because it is revealed, offered, and promised in the Gospel,

pell, *Luke* 1. 77. & 12.
31, 32. *Iohn* 3. 16. *Acts*
10. 23. *Rom*: 10. 10.

2. Because it is merited and procured by Iesus Christ, who hath done and suffered all things needfull for the purchasing of it, *Eph*: 1. 14. *Acts* 20. 28. 1 *Pet*: 1. 18, 19. 1 *Cor*: 6. 20.

3. Because salvation is already possessed and enjoyed, by infinite millions of Christians, who have sought and obtained it, *Hebr*: 11. 3. 5. & 12. 1. *Luke* 23. 42, 43. *Matth*: 11. 12.

P. How

P. How may the necessity of salvation appeare?

M. By these three reasons also.

1. By the commandement of God which bids us seeke it; and by the threatning of the word, which denounceth judgement to them that neglect to seeke it; wherof you have heard more particularly before.

2. By the words of our Saviour, who (speaking of taking the present opportunity of hearing himselfe preach the Gospell of salvation)

tion) faith, *One thing is necessary, Luke 10.42.*

3. By considering and laying to heart the *miserable* estate of not being saved, 1 Cor: 15. 18, 19. For it had beene better for them they had never beene borne, Matth: 26. 24. And no marvell, seeing the Lord will one day pronounce that direfull sentence, *Depart from me ye cursed into everlasting fire prepared for the Diuell and his Angels, Matth: 25. 41.*

P. How may the excellency of salvation bee shewed?

M. By

M. By these foure things.

1. The excellency of Gods love, and free grace, which is the foundation of it, and which moved God to appoint and provide it,
1 Iohn 3. 1. Ephes. 3. 18, 19. Tit. 2. 8.

2. The excellencie of the price by which it was purchased and procured for us, namely Christ *himselfe*, *Gal: 1. 4. Eph: 1. 24. His life, 1 Iohn 3. 16. Rom: 3. 10: His blood, Acts 20. 28. 1 Pet: 1. 23: His death, Hebr: 2. 10: Yea a cursed death on the Crosse, Phil:*

Phil: 2. 8. Gal. 3. 13.

3. The excellency of the nature and parts, degrees and priviledges, benefits and comforts of our salvation, wherof you have heard at large before in the two first points.

4. The excellency of the persons, that in the event are to bee made partakers of it, namely the *Elect*, and the beloved of the Lord, *2 Tim: 2. 10. Tit: 1. 1:* To whom the very *Elect Angels* are *ministring spirits*, to attend upon them, *Hebr: 1. 14.*

P. I pray you how may
the

the certaintie of salvation
be proved?

M. By three things.

1 The Decree and
purpose of God to save
true beleevers in *Christ*
Eph, 1. 5. 9. which standeth
sure: 2 *Tim. 2. 19.*
and cannot be changed,
because with God there
is no variablenesse, nei-
ther shadow of turning:
Iam : 1 : 17.

2 The promise, co-
venant, and oath of
God, to save them that
are in *Christ*: *Luke 1.*
72, 73. all which are
immutable: *Heb: 6. 17.*

3 The power and
goodnes, righteousness,
&

& faithfulness of God,
in performing the pro-
mise of salvation to
them to whom it be-
longs, and is intended:
Rom : 4.21. Heb, 11.19.
1 John 1.9.

*P. Oh good Sir : it
may bee, that salvation
may in it selfe, and in the
event be sure to the faith-
full, but may they them-
selves be sure of it?*

*M. Yea, that they
may, (being truly
faithfull) at one time
or other, before they
dye, & in one measure
or other of assurance,
(namely, such as shall
be suitable to their tri-
alls,*

alls, and sufficient to comfort them in their afflictions; 2 Cor: 1.5:) but all have not like assurance of salvation; neither hath any one the like assurance alwayes, nor in the same degree, free from doubting.

P. How may it be proved?

M. By these two reasons:

1. Because it is witnessed to their spirit by Gods Spirit, (who sheds Gods love abroad in their hearts, Rom: 5.5:) that they are Gods children; and consequently that they

they shall be saved: for none are saved but onely Gods children, *Romans 8. 16*: And they may bee sure of that which Gods Spirit doth witnesse unto them, because he is *the Spirit of truth, 1 Ioh: 5. 6.*

2. Because true beleevers in Christ are *sealed with the Spirit of promise*; and receive an *earnest of their inheritance*, *Eph: 1. 13, 14.* Now an *earnest penny*, it gives assurance of the bargain, and a *seale* confirms & assures a writing, to which it is put.

3. Because the Apostles

stles were assured of it; for Paul was perswaded & assured, that nothing should separate them from the love of God in Christ, Rom: 8, 38. & Iohn knew the love of God to him, 1 Ioh: 4. 16. & 5. 19. Now the Apostles had not this perswasio & knowledge or assurance as they were Apostles, but as they were Christians, because they were not saved as Apostles, but as Christians.

P. Oh, but how can they be sure to be saved, when they cannot be sure to persevere to the end? for they onely are saved that persevere to the end. M.

M. They that onely
professe to have grace
and faith in Christ, (but
have it not indeed) can
never be sure to bee sa-
ved, because they can-
not bee sure to perse-
vere, for they cannot
persevere in that which
they have not: But (for
all this) they that have
grace indeed, and are
truely regenerate, may
be sure to persevere: 1.
because God loves thē
to whom hee gives sa-
ving grace, 2 Cor: 13.
13 : And whom hee
loves once, *hee loves to
the end*, Iohn 13. 1. And
therefore they perse-
vere

vere in grace to the end, that they may be loved in the end: and therefore are they loved to the end, that they may persevere to the end. *Iohn 13. 1. 2* They may bee sure to persevere, because the Lord hath promised that *the peace of God shall keepe their hearts and mindes in Iesus Christ: Phil: 4. 7,*

3 They may be sure to persevere, because the Spirit of God so assists them: that by the motion and efficacy thereof, they (that are truely & indeed borne of God and begotten
of

of him, and not Sacramentally onely) they doe keepe themselves, and that wicked one toucheth them not: 1 Iohn 5. 18. For they building up themselves in their most holy faith, and praying in the holy Ghost for continuall assistance, they keepe themselves in the loue of God, looking for the mercy of our Lord Iesus Christ unto eternall life: Iude v 20. 21. 4 They may bee sure to persevere in grace, if the Anoynting which they have received abide in them; and if his seede remaine in them: and this hath God

God promised to the truly regenerate, 1 *Iohn* 2. 27. & 3. 9. For though in respect of some things in themselves, (whereof you have heard in the point of Preservation by the Spirit) and as of themselves they could not persevere, nor be sure to persevere, but fall away; yet in other respects they doe, as hath beene shewed.

P. Sir, I am much beholden to you for your great paines in the teaching me the second point of seeking to be saved; and in all the branches thereof.

L of.

Seeking
to get sal-
uation.

of: I pray you now in the last place shew me the last point, which is, seeking to get salvation.

M. You must get salvation, by performing some actions, which God requires, on your part to be performed, for the attaining thereof.

P. *Me thinks it seemes strange to mee, how man can get and attaine salvation by any action of his, which he doth himselfe?*

M. When I speake of some actions of men whereby they attaine unto salvation, I would have you to consider two things: I.

1. That I doe not
meane that man doth
these actions, by any
absolute activity or ef-
ficiency that is in, and
of himselfe, or the
power and dominion
hee hath over his owne
will: for he doth them
by Gods will, and by
his effectuall grace, dis-
posing and enabling
him thereunto, who
workes in him to will and
to doe of his owne good
pleasure, Phil: 2. 13. But
I meane that these acti-
ons are done by their
own understanding and
will; (for they are not
ignorant of what they

doe, nor are they compelled to the doing of them.) Mans supernaturall and godly actions are Gods, as hee moves him thereunto by his grace, and procures him actually to consent to the motion of grace: but they are mans owne actions, as hee is the next and immediate doer of them; and as they proceede from him, as a vitall, and reasonable creature. And therefore it is said, that *the just shall live by faith, Hab: 2.4.* And therefore the actions of beleeving are
applied

applied to men in all the three persons: *I beleeve, Acts 8.37: Thou beleevest, Rom: 10.9: Hee beleeves, Marke 16.16.*

2. When I say, man gets and attaines unto salvation by some actions of his owne, I doe not meane, that there is any merit or worth, in these his actions to procure or deserve salvation, in the least measure or degree as they come from man: But that God hath appointed such actions of men to bee conditions to bee performed on their part to make their

persons capable of salvation, and that these actions have this efficacy to this end, not as they be done by them, but as they are appointed by God for them; and as he enables them to doe them according to his appointment.

P. Sir, I am fully satisfied: But I pray you, what bee those actions of men appointed by God, as conditions on their part to bee performed for the attaining of salvation?

M. They bee of three kindes; whereof the first prepare them
to

to get it : the second
give them title and in-
terest to claime it, and
receive it: and the third
give them assurance of
it.

*P. What be the acti-
ons that prepare them to
get salvation?*

M. They are these:

First, they must
know and acknowledg
their sinne and misery,
they must beleeve and
feelee the guilt and pu-
nishment of their sins,
Acts 2. 37. For this
will make them to feelee
their *need* of salvation,
and their inability to
save themselves: *Mat:*

L 4 9. 13.

9. 13 : and that they
need to repent, and cry
God mercy, *Luke 15. 9.*
And this is wrought
by the preaching of the
law, *Rom. 3. 20. & 4.*
11.

2. They must also
believe the Gospel,
(that is) consent in
their opinion & judge-
ment, that there is sal-
vation to be had; and
that this is a truth of
God, that it is possible
for men to get salvati-
on; and this is wrought
by the Gospel, *Marke*
1. 15. Acts 4. 4.

3. They must hear-
tily be sorry for their
past

past finnes, and unfeignedly purpose to leave them, (which is Repentance begun in the roote) *Matth: 21. 32.*

4. They must hunger and earnestly desire to be saved, *Matth: 5. 6.*

Isay 55. 1.

5. They must consult what to doe, and enquire further into and after the way and the meanes of salvation, with a minde to follow those directions accordingly,

Act. 2. 37. & 16. 30:

And these three last actions are wrought by the Law and Gospell,

L 5 where-

whereby they are both drawne and driven to seeke and get salvation.

P, What be the actions of men, which give them title and interest unto salvation: to claime and receive it of God?

Actions
that give
title to
claime and
receiue sal-
uation.

M. They are beleeving or trusting in Iesus Christ: Rom, 10: 9. Eph. 1: 13. whereby weary and heavy laden sinners come to Christ for salvation, Math: 11, 28. Iohn 6, 35: and rest onely upon the merits of the righteousness of his life and death, for salvation in all the severall

verall degrees thereof.
For by this faith, they
get and lay hold upon
the Saviour himfelfe,
even the Lord Iesus
Christ, and are engrafted
and united to him:
Rom, 11 : 19. 20. for by
faith, *Christ is in* true
beleevers, *2 Cor : 13, 5.*
he liues in them : Gal : 2
20 and dwells in them :
Eph. 3. 17.

P. What reasons may
be brought from the Scrip-
ture to prooue this which
you say, concerning the
action of beleeving in
Christ?

M. These:

1 Beleeving in Christ
is

is the action appointed by God, to be performed by man for receiving salvation, because it is requyred of him as the condition to obtaine *forgivenes of sinnes* *Act*, 10, 43. *reconciliation and peace with God*: *Rom*: 5, 1. & 3: 25. *justification*: *Act*: 13, 29. *adoption*: *Iohn* 1. 12. *blessednes*, *Gal*. 3, 9: *eternall life*: *Iohn* 3, 16. *ease from the burden of sinne*: *Matth*: 11, 28. *quenching all Satans fiery darts*, *Eph*: 6, 16. *not being confounded of our sinnes*: *Rom*. 10. 11. *and of pleasing God*: *Heb*. 11. 6.

2. Be-

2 Beleeving in Christ is the action requyred by God, to be performed on mans part for receiving salvation; because by this meanes, salvation comes to him by the *free grace* and mercy, loue & favour of God: *Rom, 4: 16. Eph, 2, 8.*

3 Beleeving in Christ is the action and condition required on mans part, for obtaining salvation; because hereby the *promise* of salvation will be *sure* to the faithfull, *Rom: 4. 16:* which by the action of obeying the Law it could not

not bee, because hee
could not performe it,
Acts 13. 39. Rom: 8.
3.

4. Belleeving in Christ
is the action and con-
dition required, to be
performed by man, for
the getting of salvati-
on; because it makes a
man renounce his own
righteousnesse, and to
goe out of himselfe to
another for it, (name-
ly) to Iesus Christ, to
be saved by his righte-
ousnesse, *Matth: 11. 28.*
Ioh: 6. 35. Phil: 3. 9. Gal:
2. 19.

P. *What are the acti-
ons, which Christians
must*

*must performe to make
their salvation sure unto
themselves?*

*M. They are di-
vers: for they concerne
either 1. God, or 2. our
brethren ; or 3. our
selves.*

*Actions
that as-
sure salua-
tion.*

*P. What actions con-
cerne God?*

*M. They are such
as belong either 1. to
God the Father ; or 2.
to God the Sonne: or
3. to God the holy
Ghost.*

*P. What actions be-
long to God the Father?*

*M. They are three
principally.*

*1. Fearing to offend
God,*

God, and caring to please him, 1 Pet. 1. 17. 1 Cor: 7. 32: For unto such, and for their comfort is *the word of salvation sent*, Acts 13. 26: and such may worke out their salvation, (that is) the assuming (not the procuring of it) unto themselves, Phil: 2. 12. And no marvell, seeing Gods mercy is on them that feare him for ever, Luke 1. 50. Such know that they are redeemed with the precious blood of Christ, 1 Pet: 1. 17, 18: and such are blessed, Psal: 128. 1.

2. Loving God, and setting

setting our hearts and
delight upon him; for
such may know that they
are of the truth, and
shall assure their hearts
before him, 1 Iohn 3.
18, 19: And that they
may have boldnesse in the
day of judgement, 1 Iohn
4. 16, 17. And no mar-
vell, seeing their love to
God will assure them
that they are borne of
God, 1 Iohn 4. 7: that
they dwell in God, and
God in them, 1 Iohn 4.
19: that they are knowne
and acknowledged, and
approoved of God: The
first to the Corinthians,
the 8 chapter, 3 verſe:
that

that *all things* shall worke to their good, (that is) to the furtherance of their sanctification and salvation, *Rom: 8.28*: And that the *crowne of life* eternall, and the Inheritance of the *kingdome of heaven* is promised to such as love God, *Iam: 1. 12.*
& 2.5.

3. Christians must hope in God, (that is) assuredly expect & looke for, yea patiently abide and waite for the accomplishment of all Gods promises, specially that of the resurrection of the body, and of eternall life; for they
are

are saved by hope, Rom.
8. 24: And Hope is a hel-
met of salvation to them,
1 Thess: 5. 8: And an an-
ker to the soule both sure
and stedfast, and which
entreth into heaven, whi-
ther the forerunner is for
us entred, even Iesus, Heb:
6. 19, 20. And no mar-
vell, seeing their hope
will not deceive, nor
make them ashamed, Rom:
5. 5: Because into the
hearts of such as hope
in God, the love of God
is shed abroad by the ho-
ly Ghost, Rom: 5. 5: And
they rejoyce in the hope of
the glory of God, Rom:
5. 3.

P. What

P. *What actions of Christians concerne Iesus Christ, that will assure them of their salvation?*

M. They are these two principally.

I. They must obey him in all his Evangelicall precepts and commandements, which belong to the hearing and beleeving of the Gospell preached; and to the administring and receiving the Sacraments *in remembrance of him*, Matth: 28. 20. Marke 1. 15. Luke 10. 16. Matth: 26. 26, 27. I Cor: 11. 24, 25. For unto such as obey him herein,

herein, Iesus Christ is
become author of eternall
salvation: Heb: 5.9. &
no marvell, seeing they
are blessed of God: Luk
11.28. Revel: 1.3. they
are of God (that is) cho-
sen & beloved of him:
Iohn 8,47. and they are
the sheepe of Christ, to
whome hee will give e-
ternall life: Iohn 10:
27.28.

2 They must love &
long for, looke and waite
for, the second appea-
ring or coming of Christ.
For such beleeve that
there is layd up for them
a crowne of righteousness,
which the Lord the righte-

ous judge shall give them at that day: 2 Tim. 4. 8. Titus: 2. 13. 14. Such the Lord Christ will deliver from the wrath to come: 1 Thess. 1. 10: and to such he will appear the second time unto salvation: Hebr. 9. 28.

P. What actions of Christians concerne the holy Spirit, that will assure them of salvation?

M. These. Not to resist, or vex the holy Spirit: Act, 7, 51. Isai 63. 10. not to quench or grieve it: 1 Thess. 5. 19. Eph. 4. 30: but to be led thereby, and to walke

walke after the direction and guidance thereof; for such are sealed to the day of Redemption, Eph. 4. 30. They are Gods children: Rom. 8. 14. and unto such there is no condemnation, for they are in Christ Iesus: Rom. 8. 1: and in them the righteousness of the Law is fulfilled: Rom. 8. 4: (namely) sincerely, & in Gods favorable acceptance.

P. What actions that concerne our neighbour, must Christians doe to assure them of salvation?

M. Loving him; which is manifested, chiefly

chiefly in giving, Heb. 13, 16. and 9, 10. and forgiving: Eph: 4. 32. & is exercised toward all men, but specially toward *the household of faith, and all sincere Christians*: Gal. 6: 10. For these loving affections and actions accompany salvation: Heb: 6, 9. and they which are exercised therein with diligence unto the end, doe attaine *the full assurance of hope*: Heb, 6. 11. Hereby Christians that love *in deed and in truth*, doe know *that they are translated from death to life*: 1 Iohn 3. 14: and that they

they are of the truth, and shall assure their hearers before God: 1 Ioh. 3. 19. and unto such God wil one day say, Come yee blessed of my Father, receive the kingdome prepared from the beginning of the world; because when I was hungry yee fed mee, when I was naked yee clothed me, and when I was sicke and in prison ye visited me in my members
Matk 25. 34. 35. 36.

P. What actions bee they, that concerne our selves, the doing whereof will assure us of salvation?

M. They are these

M. nyne

Nyne chiefly.

P. *Which is the first?*

M. Daily repenting of our daily finnes, with purpose and practise of amendment, and crying God mercy in Christ. For such godly sorrow for sinne causing amendment, is unto salvation: 2 Cor. 7

10. Such departing from iniquitie, is a seale unto them, that the Lord knoweth they are his, & belong unto him. 2 Tim 2, 19: and such purging of themselves from sinne, is an assurance unto them, that they are vessels of honour: 2

Tim. 2

2 Tim: 2. 21: and vessels of honour are vessels of mercy, prepared unto glory, Rom: 9. 23.

P. Which is the second?

M. Giving and consecrating our selves to the service of God with an upright heart, 1 Chron: 28. 9. For such prove what is that good, that acceptable and perfect will of God, Rom: 12. 1: that is, they understand thereby that it is Gods will and purpose to save them: and no marvell, seeing Gods servants have the fruit of their service in holinesse

M 2 here,

here, and the *end eternall life hereafter*, Rom: 6.19.22.

P. *Which is the third?*

M. *Mortifying the old man, (that is) subduing and weakening the power of our corrupt nature by the word, prayer, and fasting, and by denying to our selves the occasions and opportunities of sinne; specially of those sinnes to which we are most inclined by nature or custome, Col: 3. 5: For such shall live in heaven, Rom: 8. 13: such may with rejoycing looke for that blessed*

bleſſed hope, and the glorious appearing of that great God, and of our Saviour, Ieſus Chriſt, Tit: 2. 12. 13: And no marvell, ſeeing ſuch are Chriſts, and members of him, Gal: 5. 24.

P. Which is the fourth?

M. Strengthening the new man, or the inner man by the word, prayer, and Sacraments, 2 Cor: 4. 16. 1 Pet: 2. 2: And thereby growing in the number & meaſure of their Chriſtian vertues and graces; for thereby they ſhall make their calling and election

M 3 ſure

sure ; and an entrance shall bee ministred unto them abundantly into the everlasting Kingdome of our Lord and Saviour Iesus Christ, 2 Pet: 5. to 12. And such shall bee able to comprehend with all Saints, what is the breadth, and length, and depth and height of the love of God toward them in Iesus Christ, Eph: 3. 16. 18 : Yea God will establish their hearts unblameable in holinesse before God even the Father, at the comming of our Lord Iesus Christ with all Saints, 2 Thess: 3. 12, 13.

P. What

P. Which is the fifth?

M. Moderating our desires to the pleasures, profits and honours of this world, 1 Cor: 7. 29, 30, 31: and setting our affections upon holy and heavenly things, Col: 3. 1. For such have their *conversation in heaven*, and that their end is salvation, Phil: 3. 19, 20: Yea it is a signe, that such as be thus sober, 1 Thess: 5. 5. 8: and are not befotted and drunke with the things of this life, they have not their *portion* in this life, as the wicked have, Psal: 17. 14: but that

M 4

God

God hath appointed them to obtaine salvation by our Lord Iesus Christ, 1 Theß: 5.8,9.

P. Which is the sixth?

M. Professing Christianity, the Gospell and godlinesse before men, zealously and sincerely, discreetly, & devoutly, Rom: 14.11: For Christ will confesse, and acknowledge such before the Angels of God, Luke 12.8: such lay hold on eternall life, 1 Tim: 6.12: Yea such confesse unto salvation, and shall bee saved, Rom: 10.9,10.

P. Which is the seventh?

M.

M. Getting and keeping a good conscience, being in all things desirous and endeavourous to please God, *Hebr: 13. 18. Acts 23. 1.* For such may draw neere unto God with full assurance of faith, *Hebr: 10. 22:* such have hope toward God of a ioyfull resurrection to eternall life, *Acts 24. 15, 16:* and may have confidence toward God, and assure their hearts before him, *1 Iohn 3. 19 21.*

P. Which is the eighth?

M. Striving and endeavoring to persevere in right beleeving, well

M 5 doing

doing, and patient suffering, 1 Cor: 15. 1. Gal: 5. 1 Hebr: 4. & 10. 22. For such shall be saved, Matth: 10. 22: shall have the crowne of life, Rev: 2. 11: When Christ shall appeare, they shall have confidence, and not be ashamed before him at his comming, 1 Iohn 2. 28: And they may assure themselves, that there is laid up for them a crowne of righteousness, which the righteous Iudge will give unto them at that day, 2 Tim: 4. 8.

P. Which is the last action, whereby Christians may assure themselves

selves of salvation?

M. The proving, and trying, approving and warranting of our Christian vertues and graces : 2 Cor. 13. 5 : For by the proöfe of them, namely *works of faith, labour of loue, and patience of hope*, by these effectes *S. Paule* knew that the *Thessalonians*, were elected of God, and that consequently they should be saved: 1 Thes. 1. 3. and what he knew of the by this meanes, they might also know of themselves by the same.

P. How may wee try
and

and prove our graces, so
as to approve of them for
good?

M. On this manner.

1 Our faith or be-
leeve of the Gospell is
good, when in our judg-
ment we do not joyne
the workes of the Law
with faith in Christ for
salvation, but *stand fast*
in this beleeve, *Gal: 5. 2.*
1 Cor: 15. 1, 2. *Acts 15.*
5. to 24.

2. Our repentance
is good, when wee are
sorry for sinne, not one-
ly as it is dangerous to
our soules, but as it of-
fends God by breaking
his Law, *Psal: 51. 4:* and
when

when being rooted in the heart, it shewes it selfe in the actions of the life, by leaving former sinne, and amending our lives, 1 Sam: 7. 3. Matth: 3. 8. Acts 26. 18.

3. Our faith or beleeve in Christ is good, when it *works in us by love* to God and our neighbour, Gal: 5. 6: and is shewed by *good workes*, Tit: 3. 8. Jam: 2. 18: and when it stirres us up to sincere obedience to Gods commandements Hebr: 11. 8.

4. Our feare of God is right, when we feare him

him as much for his mercy as for his justice, *Psal: 130. 2:* and feare more to sinne against him, than to be punished by him, *Psal: 4. 4. Gen: 39. 9.*

5. Our love of God is good, when it stirres us up to *keepe his Commandements, Iohn 14. 15. 23:* when wee love him for those excellent perfections of wisdom and goodnesse that are in him, as well as for the benefits that come from him; and when it stirres us up to *hate evil and sinne, Psal: 97. 9, 10.*

6. Our

6. Our hope in God, namely, for the resurrection to eternall life, and for Christs second comming, is right; when being grounded on the *Scriptures*, *Rom.* 15. 4, wee comfort our selves in our afflictions with it, *1 Thess.* 4. 13. 18: when wee patiently waite Gods leisure for the obtaining of things promised, *1 Thess.* 1. 3. *Rom.* 8. 23: and when it purifies our hearts, *1 Iohn* 3. 3: and makes us deny all ungodlinesse and worldly lusts, and to live
right-

righteously and godlily,
and soberly in this pre-
sent world, Titus. 2. 12,
13.

P. Good Sir, I hum-
bly acknowledge my selfe
beholden to you, for your
care over me, and paines
with mee; I hope I shall
never forget it; but en-
deavour to shew my selfe
thankfull. The Lord re-
quite your labour of love
to me in private, by a grea-
ter blessing upon your mi-
nistry in publike; and
by prolonging your life,
health and strength, for
Gods glorie, and the
good of his Church in Je-
sus

*Ius Christ. The Lord
bee with you (Sir)
and with your
Studies.*

FINIS.

A



A P R A Y E R
F O R G R A C E,
T O

*Seeke to serve God,
and bee saved.*

MOst glorious Lord
God, and heaven-
ly Father, who art
*worthy of all honour and
service, and who art able to
save and destroy; Thy un-
profitable servant, unwor-
thy of salvation, doth de-
sire to humble himselfe be-
fore thee; freely acknow-
ledging, that howsoever I
am convinced in my judge-
ment,*

Reu: 4, 11

Iam: 4, 12

Luk: 17, 10

Acts 13. 46

ment, that nothing in this world doth so neerely concerne me to looke unto, as thy service, and mine owne salvation ; yet my heart tells and smites me, that I have minded nothing lesse then these, and that I have with much greedinesse sought after health and wealth, worldly pleasures and treasures, (which only belong to the body & this present life) as if they only were worth my seeking, and were more able to afford me true content, than thy service, and my salvation.

Thou hast brought me into the world, and made me a member of thy Christian Church, (chiefly) for to get grace into my heart,
that

that I might serve thee, and live in thy feare; and also to get peace into my conscience, that I might dye in thy favour, and be eternally saved; for *now is the accepted time, now is the day of salvation*: But I have neglected the prerogative of thy service, and so great salvation; and have spent my precious time and thoughts, in the pursuite of earthly things, which I should have counted but as *losse and dung*, in comparison of winning Christ, and with him salvation: as if I had beere borne to no other end, but to serve the world, sinne and Satan, and to make provision for the flesh, to fulfill the lusts thereof.

2 Cor:6,2

Rom:9,2

Hebr:2,4

Phil:3,8

Rom:13,
14

Hebr: 10,
29

Ezra 9,6

Iohn 3,19

O Lord God, when I call to minde and consider my vanity and folly, yea ungracious wickednesse in *trampling under my feete* such precious pearles as are thy service, and my salvation; I am confounded in my selfe, wondering at thy patience, that couldst so long endure such an ungratefull wretch to live in thy Church; yea I am ashamed, and *blush to lift up my face to thee*, because this *mine iniquity is increased over my head, and my wickednesse is growne up unto heaven*, crying for vengeance upon such contempt of thy grace, it being *condemnation to love darknesse more than light, earth more than heaven, and the world more*

more than thee, or mine
owne soule.

But thy *mercy* (O Lord
God) *is over all thy workes,*
and *endures for ever*: It is
as great as thy Majesty, and
thy goodnesse is as much
as thy greatnesse, and the
blood of Iesus Christ is a-
ble to *wash mee* so cleane
from my sinnes, that I shall
be holy, and *without blemish*
before thee: therefore
there is hope in Israel con-
cerning this thing. And
therefore upon the bended
knees of my heavy laden
soule, I most humbly cry
thee mercy, (most merci-
full Father) for this and all
other my sinnes originall
and actuall, committed a-
gainst the Law and the
Gospell: and with all the
powers

Psal: 145, 9
138, 8.

Reuel: 1, 5

Eph: 5, 27

Ezra 10, 2

Dan: 9, 17

Ilay 53, 11

A&S 3, 14.

Mat: 3, 17

Rom: 5, 5

& 8, 16.

A&S 4, 27

Hebr. 7. 22

1 Pet: 1, 23

Mat: 11, 28

powers of my soule most earnestly beseech thee for the Lords sake, thy righteous servant, the holy One, and the just, in whom thou art well pleased, to forgive me, to be reconciled unto me; and to shed thy love into my heart by thy holy Spirit, which may beare witnesse to my Spirit, that I am thy Childe, beloved in thy holy Childe Iesus. Let thy mercy move thee to looke upon his righteousness to justify me, when thy justice would make thee looke upon my sinnes to condemne me: Accept of him for my surety, and of the price of his blood for my ransom. Thou hast said (O blessed God) that whosoever comes unto thy Sonne

Sonne Iesus Christ, and be-
leeves in him, with an hea-
vie laden soule, wearie of
their former wickednesse,
thou wilt ease and forgive
them. Oh be just and faith-
full, to make good this
promise unto me, to ease
and to save me. I desire to
honour thy infinite mercy,
and thy Sonnes unvaluable
merits, by seeking to them
onely, and trusting in them
alone for salvation. O be
thou pleased also to mag-
nifie them upon me; for I
have as much need of them
as any, (being the chiefe of
sinners) and the saving ver-
ties of them shall be mag-
nified in the cure of my
soule, as well as of any o-
ther.

Ioh:6, 35.

1 Iohn 1:9

1 Tim: 1,
16

It hath pleased thee (hea-
N venly

Mat. 16. 36

1 Pet. 4. 3.

venly Father) to give unto me (in some measure) a sight and sense of my sins, (particularly) of my neglect and contempt of thy service, and my salvation: Oh be pleased (I beseech thee) yet more and more to discover unto me the folly and foulness of this and all my sinnes, that my heart may be so broken with godly remorse and sorrow for them, that I may leave them, and live no longer in them; but cleave unto thee to serve thee in new obedience; for *what will it profit me to winne the whole world, and to lose thy favour, and mine owne soule?* Oh, it is enough, and too much, that I have already spent so much time of my

life past in worldly vanities, and I cannot tell how little I have to spend hereafter; and therefore I beseech thee give me conscience to *redeeme* it, and to spend the remainder in thy service, and in the assuring to *my selfe my calling, election, and salvation*; that I may yet at length (before it be too late) *seeke thy kingdom, and righteousness, strive to enter into thy strait gate: and labour to enter into that rest: and for the meate that endures to life eternall.*

Eph:5. 16.

2 Pet:1. 10
Phil:2. 12.

Mat:6. 33.

Luk:13. 24
Hebr:4. 11.
Iohn 6. 27

I beseech thee enlighten my minde more and more with the knowledge of those chiefe points of thy service, and my salvation, which doe most neerely

concerne me, and which are revealed in thy holy word: In flame my heart with the love of them, that I may set it upon them; and quicken up my conscience to endeavour (in the use of all holy meanes afforded for this end) to practise thy service in such a manner and measure of sinceritie, and constancy, that in the end I may attaine the salvation of my soule.

For this end I most humbly beseech thee to give me power, wholly to renounce the service of sin, Satan, and the world, that I may give my selfe to thy service; to moderate my desires to earthly things, (*using the world, as not abusing it*) that I may set my affections

1 Cor:7,31

Col:3, 1.

affections on things above ;
because I see *I cannot serve*
God and Mammon. Yet
give me (I pray thee) a suf-
ficiencie of Necessaries for
this life, without which I
cannot well serve thee in
my place, and wth my
charge ; even *foode and ap-
parrell convenient ;* and a
sanctified use of them ; or
a holy want of them, in be-
ing content, that I enjoy
thee as my portion, though
I had nothing else besides.

Mat 6.24.

1 Tim. 6.8.
Prov 30.8.

Good Lord, (I beseech
thee) strengthen my faith
in Christ daily, and renew
my repentance for my dai-
ly finnes. Confirme my
hope of a joyfull resurre-
ction to eternall life ; and in-
crease my patience under
all afflictions, learning dai-

Luke 9, 23 ly to take up my Crosse, and
 to follow Christ. Make me
 watchfull over my *deceit-*
 Ier: 17, 10. full heart, to keepe it with all
 Prov: 4. diligence, that it let not sin
 either in or out; and give
 Mat: 5, 29 me wisdom to cut from
 the senses and members of
 my bodie, all occasions and
 opportunities of doing ill.

Worke in me conscience
 to be diligent and faithfull
 in my place and calling
 wherein I live, to doe all
 the duties thereof as *unto*
 Col: 3, 22 thee, to whom I must give
 Rom: 14, an accompt. And for that
 12 end give me wisdom to
 Deutr. 32, consider my latter end, to
 19 number my dayes; and to
 Psal: 90, 12 remember that one day, (I
 know not how soone) I
 must die, and come to
 judgement.

Remember

Remember in mercy (O heavenly Father I beseech thee) with me, thy whole Church, to settle peace and the Gospell therein. Continue thy blessings of thy pure worship, and safety to our Land, and the other Kingdomes; and for that end governe all our Governours, (specially our Sovereaign Lord King CHARLES, and our Royall Queene MARY) with that wisdom of thy Spirit, *the beginning whereof is thy feare*, and the end their owne *salvation*. Be comfortable (oh Father of mercie) to all thy children in affliction; ease the pained, cure the diseased, relieve the distressed, visit the sicke, and either *deliver Is-*

Psal: 111,
10

2 Tim: 3.
15

Psa, 25, 22

rael out of her troubles, or sanctifie their severall crosses to their humiliation and conversion, consolation and salvation in Iesus Christ.

Luke 2, 29

Forget not to blesse my kindred, allies and friends, with a long, holy and prosperous life (if it be thy will) in this world, with a comfortable *departure in peace* out of the same, and with an eternall and happy life in the world to come: and for that end make them deare unto thee in Iesus Christ, and by thy holy Spirit, as they are neare unto me in any bond of nature or grace, of law or love, and of neighbourhood or friendship.

Lastly, oh heavenly Father, according to my bounden

bounden dutie I desire to give thee thanks for all thy mercies bestowed on me, mine, and all thine, in things temporall, spirituall and eternall; for this present life, and a better that is to come, upon our bodies and soules. Of them all I acknowledge thee the bountifull giver and blesser; and of them all I confesse my selfe to be a most unworthy receiver, by reason of my finnes, (specially my great unthankfulnesse:) Notwithstanding I doe desire unfeignedly, and (by thy grace) will earnestly endeavour, that thou maist have more sincere and constant service, with and for all the good benefits which I have received from thee.

1 Tim: 1,

17

And therefore *unto the*
King immortall, invisable,
and onely wise God, and
mercifull Father, be given
with all the parts and po-
wers of my soule and body,
in Iesus Christ, by the holy
Spirit, all glory and thanks,
with obedience & service,
from this present time,
and from henceforth
for evermore;

*Amen**THE*



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seeke him. p. 30. in the margent; for *im-*
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